Comment on Grade Six World History
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1 **Grade Seven – World History and Geography: Medieval and Early Modern Times**

2 - How did the distant regions of the world become more interconnected through

3 medieval and early modern times?

4 - What were the multiple ways people of different cultures interacted at sites of

5 encounter? What were the effects of their interactions?

6 - How did the environment and technological innovations affect the expansion of

7 agriculture, cities, and human population? What impact did human expansion

8 have on the environment?

9 - Why did many states and empires gain more power over people and territories

10 over the course of medieval and early modern times?

11 - How did major religions (Christianity, Islam, Buddhism, Hinduism, and Sikhism)

12 and cultural systems (Confucianism, the Scientific Revolution, and the

13 Enlightenment) develop and change over time? How did they spread to multiple

14 cultures?

15 The medieval and early modern periods provide students with opportunities to study

16 the rise and fall of empires, the diffusion of religions and languages, and significant

17 movements of people, ideas, and products. Over this period, the regions of the world

18 became more and more interconnected. Although societies were quite distinct from

19 each other, there were more exchanges of people, products, and ideas in every century.

20 For this reason, world history in this period can be a bewildering catalog of names,

21 places, and events that impacted individual societies, while the larger patterns that

22 affected the world are lost. To avoid this, the focus must be on questions that get at the

23 larger world geographical, historical, economic, and civic patterns. To answer these

24 questions, students study content-rich examples and case studies, rather than

25 surveying all places, names, and events superficially. Students approach history not

26 only as a body of content (such as events, people, ideas, or historical accounts) to be

27 encountered or mastered, but as an investigative discipline. They analyze evidence

28 from written and visual primary sources, supplemented by secondary sources, to form

29 historical interpretations. Both in writing and speaking, they cite evidence from textual

30 sources to support their arguments.

31   The thematic questions listed above relate to the following major changes that took

32 place during medieval and early modern times:

33 - Long-term growth, despite some temporary dips, in the world's population,

34   beyond any level reached in ancient times. A great increase in agricultural and

35   city-dwelling populations in the world compared to hunters and gatherers, whose

36   numbers steadily declined.

37 - Technological advances that gave humans power to produce greater amounts of

38   food and manufactured items, allowing global population to keep rising.

39 - An increase in the interconnection and encounters between distant regions of the

40   world. Expansion of long-distance sea-going trade, as well as commercial,

41   technological, and cultural exchanges. By the first millennium BCE, these

42   networks spanned most of Afroeurasia (the huge interconnected landmass that

43   includes Africa, Europe, and Asia). In the Americas, the largest networks were in

44 Mesoamerica and the Andes region of South America. After 1500 CE, a global

45 network of intercommunication emerged.

46 • The rise of more numerous and powerful kingdoms and empires, especially after

47 1450 CE, when gunpowder weapons became available to rulers.

48 • Increasing human impact on the natural and physical environment, including the

49 diffusion of plants, animals, and microorganisms to parts of the world where they

50 had previously been unknown.

51 One of the great historical projects of the last few decades has been to shift from

52 teaching Western Civilization, a narrative that put Western Europe at the center of world

53 events in this period, to teaching world history. Decentering Europe is a complicated

54 process, because themes, periods, narratives, and terminology of historical study was

55 originally built around Europe. For example, the terms "medieval" and "early modern"

56 were invented to divide European history into eras. Neither of the meanings of

57 "medieval" – "middle" or "backward and primitive" – are useful for periodizing world

58 history, or the histories of China, India, Southeast Asia, or Mesoamerica. Students can

59 analyze the term "medieval" to uncover its Renaissance and Eurocentric biases, as a

60 good introduction to the concept of history as an interpretative discipline in which

61 historians investigate primary and secondary sources, and make interpretations based

62 on evidence.

63 Themes and large questions offer cohesion to the world history course, but students

64 also need to investigate sources in depth. For this, a useful concept is the site of

65 encounter, a place where people from different cultures meet and exchange products,

66 ideas, and technologies. A site of encounter is a specific place, such as Sicily,

67 Quanzhou, or Tenochtitlán/Mexico City, and students analyze concrete objects, such as

68 a porcelain vase or the image of a saint, exchanged or made at the site. As students

69 investigate the exchanges that took place and the interactions of merchants,

70 bureaucrats, soldiers, and artisans at the site, they learn to consider not only what was

71 happening in one culture but also how cultures influenced each other. They also gain

72 fluency in world geography through maps.

73   Although this framework covers the existing seventh grade content standards, it

74 reorganizes the units. Each of the new units has investigative focus questions to guide

75 instruction and concrete examples and case studies for in-depth analysis. The new units

76 are:

77 1. **The World in 300 CE** (Interconnections in Afroeurasia and Americas)

78 2. **Rome and Christendom, 300 CE to 1200** (Roman Empire, Development and

79   Spread of Christianity, Medieval Europe, Sicily)

80 3. **Southwestern Asia, 300 to 1200; World of Islam** (Persia, Umayyad & Abbasid

81   Caliphates, Development and Spread of Islam, Sicily, Cairo)

82 4. **South Asia, 300 to 1200** (Gupta Empire, Spread of Hinduism and Buddhism,

83   Srivijaya)

84 5. **East Asia, 300 to 1300 (**China during Tang & Song, spread of Buddhism, Korea &

85   Japan, Quanzhou)

86 6. **West Africa, 900-1400** (Ghana, Mali)

87 7. **Americas, 300 to 1490** (Maya, Aztec, Inca)

88 8. **Sites of Encounter in Medieval World, 1200-1490** (Mongols, Majorca, Calicut)

89 **9. Global Convergence, 1450-1750** (Voyages, Columbian Exchange, Trade

90 Networks, Gunpowder Empires; Colonialism in Americas & Southeast Asia, Atlantic

91 World)

92 **10. Impact of Ideas, 1500-1750 (**Spread of Religions; Reformation; Renaissance,

93 Scientific Revolution, Enlightenment)

94

95 **The World in 300 CE**

96 • How interconnected were the distant regions of the world in 300 CE?

97 This unit serves an introduction to world regions and interconnections as of the year

98 300 CE. The teacher explains that a central question of the seventh grade world history

99 course is: **How did the distant regions of the world become more interconnected**

100 **through medieval and early modern times?** In this unit, they will study the

101 interconnections of world cultures in 300 CE. The world's people were fundamentally

102 divided into two regions: Afroeurasia or the Eastern Hemisphere, and the Americas, or

103 the Western Hemisphere. In the Americas, there were many different cultures. In two

104 areas, Mesoamerica and the area along the Andean mountain spine, there were states

105 and empires with large cities supported by advanced agricultural techniques and

106 widespread regional trade. In 300 CE, the Maya were building a powerful culture of city-

107 states, and Teotihuacán in central Mexico was one of the largest cities in the world.

108 These two centers traded with each other. In the Andes region, the state of Tiahuanaco

109 extended its trade networks from modern-day Peru to Chile. While these two regions

110 were probably not in contact with each other, trade routes crossed much of North and

111 South America.

112   Within Afroeurasia, there were many distinct cultures that spoke their own

113 languages, followed distinct customs, and had little contact with other cultures.

114 However, across the center of Afroeurasia, many cultures were connected by trade

115 routes. These trade routes were across land, such as the Silk Road between Central

116 Asia and China, and across seas, such as the Indian Ocean and the Mediterranean

117 Sea. Luxury goods, such as silk from China or frankincense from the Horn of Africa,

118 traveled from merchant to merchant across Afroeurasia from the Atlantic to Pacific

119 Coasts, but the merchants themselves did not travel that far. A small group of elite

120 people (wealthy, land-owning, ruling, noble, religious leaders) in each of those cultures

121 bought imported luxury products. Besides trade goods, travelers on the trade routes

122 carried ideas and technologies from one culture to other cultures. Missionaries of

123 Buddhism and Christianity spread their religious ideas. In 300 CE, the regions of

124 Afroeurasia were much more connected to each other than ever before. However, they

125 were not as connected and intertwined as they are today. In 300 CE, the most important

126 influences in each culture came from within that culture, rather than from contacts with

127 the outside world.

128   Although there were hundreds of different cultures in Afroeurasia, there were four

129 empires, states, and cultures that dominated the center of Afroeurasia. These were the

130 Roman Empire (Mediterranean Region and Europe), the Sasanian Persian Empire

131 (Southwestern Asia), Gupta Empire (South Asia), and China (East Asia). Students

132 analyze maps that show these empires across Afroeurasia and trace the trade routes

133 (on land and sea) that connected them.

134   Migrations continued to be important change factors. Along the northern edge of the

135   agricultural regions of China, India, Persia and Rome, in the steppe grasslands, pastoral

136   nomad societies moved east and west. Some formed mounted warrior armies which

137   attacked the empires of China, India, Persia, and Rome and disrupted commerce on the

138   silk roads and land trade routes across Eurasia. In Oceania, Polynesian explorers used

139   outrigger canoes and navigational expertise to expand their settlement to new islands

140   across the Pacific. In Sub-Saharan Africa, Bantu-speaking farmers were expanding

141   southward and founding communities, mixing with or displacing older cattle-herding and

142   foraging populations and expanding town and trade networks.

143   Between 300 and 600 CE, the disruptions caused by the migrations and attacks and

144   the decline of some empires (such as Han China, Parthian Persia, and the Western

145   Roman Empire), made these turbulent times for many peoples of the world. The number

146   of big cities declined from an estimated 75 in 100 CE to only 47 by 500 CE. But in other

147   areas of the world, the networks of trade and interconnection expanded. As trade

148   across the Sahara increased, Ghana emerged as a new commercial kingdom along the

149   southern edge of the desert. The routes expanded southward to Aksum in East Africa,

150   which flourished as a center of Indian Ocean trade. In the seventh century, a dynamic

151   period of trade and cultural interchange took hold across Afroeurasia. Trade and the

152   spread of religious ideas between societies in Afroeurasia increased again.

153

154   **Rome and Christendom, 300 to 1200**

- How did the environment and technological innovations affect the growth and contraction of the Roman Empire, the Byzantine Empire, and Medieval Christendom? What impact did human expansion have on the environment?
- How was Rome a site of encounter?
- How did the Roman Empire gain and maintain power over people and territories?
- Did the Roman Empire fall?
- How did the religion of Christianity develop and change over time? How did Christianity spread through the empire and to other cultures?
- How did the decentralized system of feudalism control people but weaken state power?

This unit builds on the sixth-grade study of Roman civilization. Even if students did not study the Roman Republic in sixth grade, the seventh-grade teacher should not spend time reviewing that phase of Roman history. Instead the teacher should begin with the question: **How did the environment and technological innovations affect the growth and contraction of the Roman Empire?** Rome began on the Italian peninsula and spread around the Mediterranean Sea. At its greatest extent, the empire stretched from Britain to Egypt and from the Atlantic to Iraq. It united the entire Mediterranean region for the first (and only) time. Although the Romans did conquer northwestern Europe, they were more at home in the warm, dry climate around the Mediterranean Sea. Geographically, northern Europe lies within the temperate climatic zone that in ancient and early medieval times was heavily forested. Atlantic westerly winds bring high rainfall, mostly in winter, to ocean-facing Europe. Deeper into Eurasia, however, these latitudes become drier and colder. In Mediterranean Europe, mild, rainy

178 winters and hot, dry summers prevail. Beginning in ancient times, farmers converted

179 forests of southern Europe into wheat fields, olive orchards, and vineyards. Farming

180 advanced more slowly in the dense woodlands and marshes of the north. The California

181 EEI lesson, "Managing Nature's Bounty," has a map of the physical features and natural

182 regions of Europe and lesson 4 explores the products of different European regions.

183 Students analyze what effect geographic location had on the Roman Empire and on the

184 Germanic peoples who lived in the northern forests beyond the Danube and Rhine

185 rivers. Students map the extent of the empire and label the most important provinces

186 (Egypt, Spain, Gaul, Greece, Syria, Palestine) and bodies of water. They also examine

187 Roman buildings and roads to see the application of the two most important Roman

188 technological innovations: the arch and cement. Studying maps of roads, trade routes,

189 and products traded within the empire shows that the Roman Empire was based on a

190 network of cities. Those cities were dependent on trade with other regions of the

191 empire. This is common today, but in the ancient world, it was not.

192   The teacher does not review the Roman Republic, but begins with the Roman

193 Empire at its height, with the question: **How was Rome a site of encounter?** A site of

194 encounter is a place where people of different cultures meet and exchange products,

195 ideas, and technologies. At the site of encounter, new products, ideas, and technologies

196 are often created because of the exchange. Rome was a multicultural empire. Romans

197 spoke Latin, but they conquered Egyptians, Greeks, Syrians, Jews, Celts and Gauls,

198 people who spoke Greek, Aramaic, and hundreds of other languages, and followed

199 dozens of religions. Roman emperors built up the city of Rome to bring together the

200 best from their empire and the world. Through studying Rome as a site of encounter,

201   students explore the character and contributions of Roman civilization at its height.

202   Residents benefited from sophisticated art, architecture, and engineering. For example,

203   the Romans constructed huge aqueducts to bring water to cities from many miles away.

204   Imports of grain and olive oil fed the city of between one and two million people at its

205   height. The city featured a Colosseum for gladiatorial contests, a race track, theaters,

206   baths (for both bathing and socializing), and elegant forums with markets and law

207   courts. Many great thinkers and writers, such as the Pliny the Elder, Juvenal, Plutarch,

208   and Virgil (or Vergil), lived and wrote during the Roman Peace (Pax Romana), the two

209   centuries of prosperity that began with the reign of Augustus Caesar (27 BCE-14 CE).

210   However, this prosperity was based on riches from conquest and slave labor on large

211   agricultural estates that provided food and luxuries for the cities. Wealthy Romans also

212   purchased luxuries, such as silk from China, medicines and jewels from India, and

213   animals from sub-Saharan Africa, brought into the empire by merchants on the Silk

214   Road and other Afroeurasian trade routes.

215   Next students examine the question: **How did the Roman Empire gain and**

216   **maintain power over people and territories?** After Augustus, Rome was ruled by an

217   emperor who theoretically had total power. However, in practice, the power of the

218   emperor was limited by the lack of an effective administration, except in the military. The

219   Roman legions were the source of imperial authority. For civilian government, the

220   empire relied on attracting local elites (landowners, wealthy and/or powerful people,

221   religious leaders) to become local administrators. Corruption was a huge problem, and

222   military leaders had too much power. However, the unity of Rome and the power of its

223   culture gave many people a strong reason to support the empire. Roman citizenship

224 was initially given to people from the provinces as a reward for service, for example, to

225 retired auxiliary soldiers. They and their sons then had the right to vote. Gradually,

226 everyone in the provinces gained citizenship, except for slaves. Broadening citizenship

227 was a deliberate policy of certain emperors, who believed it would cause more people to

228 support the empire and help it run smoothly. Roman laws also helped solidify the

229 empire. A body of laws was passed down through the centuries and ultimately

230 influenced legal systems in modern states such as France, Italy, and Spain, as well as

231 Latin American countries.

Grade Seven Classroom Example: The Roman Empire

To understand the Roman perspective on the empire's power over other people and territories, students do a close reading of an excerpt from Vergil's *Aeneid* (Book VI, lines 845-853). Mr. Taylor gives students a copy of the excerpt with the guiding question: **What did the poet Vergil think about the Roman Empire's power over people and territories?** The handout also has a sentence deconstruction chart for the excerpt and a source analysis template.

For the first reading, the students read the excerpt to themselves and then discuss these questions: **Did Vergil think Roman power was good or bad for the conquered people? What words support your answer?** For the second reading, Mr. Taylor guides the students through a sentence deconstruction chart, pointing out the parallel phrases describing the "others" (the Greeks and Persians) and "you" (the Romans). The students also complete the source analysis template, with information from the textbook or teacher notes. They learn that Vergil was a Roman poet in the first century BCE. His patron was Augustus Caesar, the founder of the Roman Empire.

The historical context for the writing of the *Aeneid* was the beginning of the Roman Empire. In fact, Vergil wrote this poem to glorify the new empire and Augustus as its leader. For the third reading, Mr. Taylor divides the students up into pairs. Each pair marks up the text with cognitive markers and annotates it in the margins. He then displays several of the pairs' annotated texts on the elmo, explains difficult points, and answers questions. For the fourth reading, students answer text-dependent questions. For the final question, Mr. Taylor calls for an interpretation to answer the focus question.

CA HSS Standards: 7.1.1

CA HSS Analysis Skills (6–8): Research, Evidence, and Point of View 5, Historical Interpretation 1

CA CCSS for ELA/Literacy: RH.6–8.1, 2, 6, SL.7.1, L5a

CA ELD Standards: ELD.PI.7.1, 6a

232

233   In the late second century, the Romans came up against limits. Roman armies could
234 not defeat the Persian Empire in the east, and there was little reason to expand into the
235 rural communities and forests of northeastern Europe. Deprived of its income from
236 conquest, Rome still had to defend its frontier on the Rhine and Danube rivers from the
237 Germanic peoples and its border with the Persian Sasanian Empire in the east. In the
238 third century, the emperors Diocletian and Constantine separated the Roman Empire
239 into two halves and reformed the empire to focus its resources on military defense.
240 Constantine established a new capital for the Eastern Roman Empire at Byzantium,
241 which he renamed Constantinople.
242   At this point, the teacher shifts to the development of Christianity. In the early years

243   of the Roman Empire, Christianity began as a sect of Judaism in Palestine, a province

244   of the Roman Empire. The teacher focuses on the question: **How did the religion of**

245   **Christianity develop and change over time? How did Christianity spread through**

246   **the empire and to other cultures?** According to the New Testament of the Christian

247   Bible, Jesus, a Jewish carpenter from the small Judean city of Nazareth, began to

248   preach a message of peace and divine salvation through love. He taught that God loved

249   all his creation, regardless of status or circumstance, and that humans should reflect

250   that love in relations with one another. Jesus confirmed the Jewish belief in one God,

251   but he added the promise of eternal salvation to believers. The Roman authorities in

252   Judea executed Jesus. But under the leadership of his early followers, notably Paul, a

253   Jewish scholar from Anatolia, Christians took advantage of Roman roads and sea lanes

254   to travel widely, preaching to both Jews and others. As missionaries spread Christianity

255   beyond the Jewish community, they abandoned some Jewish customs, such as dietary

256   laws, to make the new religion more accessible to non-Jews. Christian communities

257   multiplied around the Mediterranean, through Persia, and into Central Asia. The church

258   communities welcomed new converts without consideration of their political or social

259   standing, including the urban poor and women. Upper class and influential Romans who

260   converted appear to have been predominantly women, and some of them assumed

261   leadership positions. Many Jews did not convert to Christianity, and Judaism and

262   Christianity split into two separate religions.

263   The Romans had an official state religion (Jupiter, Juno, deified former emperors)

264   but they allowed people they had conquered to follow other religions. However, after

265   some Jews rebelled against Roman rule, the Romans exiled many Jews from Palestine,

266   which led to the diaspora, or spreading out, of Jewish communities across Afroeurasia.

267   Christians also got into trouble with Roman authorities because Christians refused to

268   attend the official sacrifices to the Roman gods. The Roman authorities sometimes

269   persecuted Christians and executed them, but at other times, Christians were left alone.

270   In the fourth century CE, Emperor Constantine legalized the religion of Christianity,

271   and soon after, it became Rome's state religion. Constantine wanted the Christian

272   Church to unify and support the now divided Roman Empire. As it became a state

273   religion, Christianity changed. The bishops who had been leaders of semi-secret,

274   persecuted communities were now charged with supporting the Roman Empire.

275   Constantine insisted that the bishops hold a council at Nicaea and agree on one set of

276   Christian beliefs, summarized in the Nicene Creed. Church leaders selected certain

277   texts (gospels and letters) for the official Christian Bible, which was translated into Latin.

278   They organized the Christian Church with a Roman structure and gave their support to

279   Roman authorities. Church leaders then vigorously tried to convert everyone to

280   Christianity. As the Western Roman Empire shrank, Christian bishops often took over

281   administration and defense of Roman cities.

282   The teacher points out that all religions change over time. In the historical context of

283   203 CE, when Christians were sometimes persecuted by the Romans, martyrs were

284   very admired and made into saints of the early church. When Christianity became the

285   official religion of the Roman Empire, the religion changed again, and the new emphasis

286   was on obeying Roman authorities, behaving well, and converting non-believers to

287   Christianity. The teacher concludes by telling students that they will return to this

288   question about the development and changes in Christianity later in the unit.

289   Teachers now introduce students to the question: **Did the Roman Empire fall?** In

290 476 CE, the empire in the west disappeared, though the eastern half continued to thrive.

291 As the Byzantine Empire, this Greek-speaking Roman state survived until 1453.

292 Students examine the evidence (from the textbook or teacher notes) and form their own

293 interpretations to answer the lesson question. They examine factors that might have

294 contributed to the collapse of western Rome: declining financial resources, political

295 corruption and insubordinate military groups, excessive reliance on slave labor,

296 depopulation from epidemics, and worsening frontier assaults, as the Huns migrated

297 westward and pushed waves of Germanic tribes into the empire. By the time the

298 Western Roman Empire ended in 476 CE, it had already shrunk into a small area, a

299 shadow of its former extent. The teacher may point out that mounted warrior armies

300 from Central Eurasia caused problems for China, India, and Persia as well, and

301 contributed to a decline of trade on the silk roads and other land routes across Eurasia

302 between 300 and 600 CE. The teacher has students meet together in groups to discuss

303 the question and use their notes to make a T-chart of the reasons and evidence that

304 support the "fall" of Rome, and the reasons and evidence that contradict the "fall" of

305 Rome. Then the groups evaluate the reasons and evidence and formulate a one-

306 sentence interpretation answering the question: **Did the Roman Empire fall?** The

307 teacher also explains that if they argue that Rome did not fall, they should choose

308 another word to characterize the end of the Western Roman Empire and the transition

309 to the Byzantine Empire in the east. After student groups prepare their T-charts and

310 write their interpretations, a student volunteer from each group writes the group's

311 interpretation on the board. Groups share their reasons and evidence for and against,

312 as the teacher records it on a T-chart on the board. Then the teacher and students

313 review and discuss each of the interpretations. The teacher instructs student groups to

314 review and revise their interpretations if necessary and identify the two pieces of

315 evidence that best support their interpretation. The teacher explains that evidence must

316 be specific. After students have selected the evidence in groups, each student writes a

317 paragraph answering the question: **Did the Roman Empire fall?** They must include the

318 two pieces of evidence. To support English Learners, the teacher provides a paragraph

319 frame that starts each sentence with appropriate academic historical language.

320   Next students study the Byzantine Empire, with the question: **How did the**

321 **environment and contact with other cultures affect the growth and contraction of**

322 **the Byzantine Empire?** The Eastern Roman Empire was stronger than the Western

323 portion. It had more people, more cities, greater manufacturing and commerce, more

324 tax revenues, and more effective defenses against mounted warrior attacks from the

325 north. Its military strength and wealth from the Afroeurasian luxury trade caused a

326 flowering culture in the period between 600 and 1000 CE. The Byzantine Empire, as the

327 eastern lands became known, had strong historical connections to earlier Hellenistic

328 civilization. Its language was Greek, not Latin. This state was highly centralized around

329 its capital of Constantinople and the rule of the emperor and his officials. The Christian

330 church in the Byzantine Empire was closely connected to the emperor and his

331 administration.

332   The Byzantine Empire continued the Roman Empire's conflicts with the Persians

333 along the eastern frontier. This long conflict weakened both empires and left them

334 vulnerable when Muslim armies attacked in the mid-seventh century. While Muslim

335 Arabs conquered the Sasanid Empire, the Byzantine Empire survived, but lost huge

336 territories in North Africa and western Asia. The Byzantine Empire shrank but it did not

337 fall until 1453.

338   In the fourth and fifth centuries, the Western Roman Empire fragmented, causing

339 population to fall, cities to shrink, and agriculture to contract. As the empire shrank,

340 Germanic armies and migrants overran Europe, dividing the region into small

341 rudimentary kingdoms. The teacher begins to prepare students for the question: **How**

342 **did the decentralized system of feudalism control people but weaken state**

343 **power?** The teacher points out that early medieval kingdoms did not have strong

344 authority. Local leaders and landholders were much more effective rulers of their small

345 territories. In the Middle Ages, all power was local, not centralized in a state. Over the

346 next few centuries, there was little trade, and most cities disappeared. In the eighth

347 century, a Muslim dynasty founded a strong state in Iberia. Charlemagne (768-814),

348 was an exceptionally strong Christian king, who temporarily united a large part of

349 Europe in the late eighth century and contributed much to the advancement of Latin

350 literacy, learning, and the arts. Students may read excerpts from Einhard's *Life of*

351 *Charlemagne* to analyze the factors that made Charlemagne's rule so successful.

352   After Charlemagne, political order was again fragmented by Viking, Magyar, and

353 Muslim invasions. Local power, established in parts of Western Christendom through

354 feudal relations, was the key to defeating the invaders. In feudalism, kings and powerful

355 regional rulers offered protection and farm estates, or manors, to less powerful knights

356 in return for loyalty and military service. The manors provided the income needed for a

357 knight's horses, armor, and training. Knights, as lords of the manors, also controlled the

358   serfs, peasants who were tied permanently to manor and obligated to give their lord

359   labor and crops in return for security. Knights, regional lords, and aristocrats gained

360   rights to hand down fiefs to heirs. Mothers and prospective wives often exerted great

361   influence over marriages and family alliances. Gradually the elite mounted warriors

362   began to be known as nobles.

363   These nobles wanted to keep control over local areas rather than to give power to

364   the king and central government. Students learn about the conflict between King John

365   and the great nobles in England, who forced the king to grant the Magna Carta. This

366   document guaranteed trial by jury of one's peers and the concept of no taxation without

367   representation. From this root, other medieval developments in England, such as

368   common law and Parliament, gradually limited the king's power and laid the foundations

369   of English constitutional monarchy.

370   In addition to considering the political aspects of feudalism, students look at these

371   questions: **How did the environment and technological innovations affect the**

372   **growth of Medieval Christendom? What impact did human expansion have on the**

373   **environment?** In the tenth century, serfs and free peasants employed new

374   technologies, such as the moldboard plow and the horse collar, to cultivate new

375   farmland and boost agricultural production. Around 1000 CE, these innovations caused

376   an agricultural revolution in Western Christendom, which caused the population to

377   increase, trade to expand, and cities to grow again. In this expansion, many of the

378   forests of northern Europe were cut down, as humans used wood for heating and

379   cooking and cleared land for farming. Lessons 2 and 3 of the California EEI unit,

380   "Managing Nature's Bounty: Feudalism in Medieval Europe," analyze how feudal

381 relations and the manor system allocated ecosystem resources, and how physical

382 geography influenced feudal administrative positions and resource management.

383   As students return to study of Christianity, they return to the question: **How did the**

384 **religion of Christianity develop and change over time?** First, they trace on a map

385 the spread of Christianity across Europe and Afroeurasia (as far east as Central Asia).

386 In the Middle Ages, people called the Christian parts of Europe "Christendom," which

387 shows that an important part of their identity was being Christian. Since kings and states

388 were so weak, the Church, whose hierarchy of clerics extended from the Pope down to

389 the village priest, became the largest, most integrated organization in Europe. The

390 Church followed a hierarchy adopted from the Roman Empire. Missionaries spread out

391 to convert Germanic and Slavic people to Christianity. Christianity spread in Central and

392 Eastern Europe, facilitating formation of states such as Poland in 966. Although most of

393 the conversions were voluntary, some Christian kings forced people to convert to

394 Christianity, as Charlemagne did to the Saxons in early 800s. Wealthy Christians

395 donated land to monasteries, filled with monks and nuns who pledged themselves to

396 live separately from the world. These monks and nuns were the only educated people,

397 and they devoted themselves to copying Roman and Christian texts. Around 900, popes

398 began to assert their control over the church hierarchy, which brought them into conflict

399 with secular monarchs. Students learn about the split between the Orthodox Church,

400 which acknowledged the leadership of the patriarch of Constantinople, and the Catholic

401 Church, which recognized the authority of the pope in Rome. Churches in Eastern

402 Europe (Russian, Greek, Serbian) followed the Orthodox or Greek Church, since

403 missionaries led by Constantinople had converted their people to Christianity. Because

404 missionaries led by Rome had converted people in Western, Central and Northern
405 Europe, these remained in "the Church," also called the Latin Church and, later, the
406 Roman Catholic Church.
407
408 **Southwestern Asia, 300-1200: Persia and the World of Islam**
409 • How did the environment affect the development and expansion of the Persian
410 Empire, Muslim empires, and cities? What impact did this expansion have on the
411 environment?
412 • How did Islam develop and change over time? How did Islam spread to multiple
413 cultures?
414 • What were the multiple ways people of different cultures interacted at the sites of
415 encounter, such as Baghdad?
416 • Why was Norman Sicily a site of encounter?
417 • What were the effects of the exchanges at Cairo?
418 • How did the Muslim empires and institutions help different regions of Afroeurasia
419 become more interconnected?
420 This unit examines the geography of Southwestern Asia (including the Middle East),
421 the Persian Sasanian Empire, the emergence and development of Islam, the Umayyad
422 and Abbasid Caliphates, and the spread of Islam, and interactions at three sites of
423 encounter, Baghdad in the eighth century, Sicily in the twelfth century, and Cairo in the
424 fourteenth century. The teacher begins with introducing the question: **How did the**
425 **environment affect the development and expansion of the Persian Empire,**
426 **Muslim empires, and cities? What impact did this expansion have on the**

environment? A climatic map of Southwestern Asia shows that much of this area falls within a long belt of dry country that extends from the Sahara Desert to the arid lands of northern China. In lesson one of the California EEI unit, "Arabic Trade Networks," students examine the physical features and natural systems of the Arabian Peninsula and the human improvements to farming practices which increased supplies of food. Across this dry zone, including Arabia, pastoral nomads herded camels and other animals, and oasis cities sheltered farmers, artisans, and merchants. North of the Arabian peninsula is the lush agricultural land of Mesopotamia and Persia. Here settled farmers had supported an advanced civilization going back to ancient Mesopotamia. A map of the eastern hemisphere also shows students that Southwestern Asia, Persia, Arabia, the Red Sea, and the Persian (Arabian) Gulf were natural channels for land and sea trade in spices, textiles, and many other goods between the Indian Ocean world and the Mediterranean area. These geographical factors put Southwestern Asia and Arab, Persian, and Indian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century.

The teacher turns briefly to the Persian Sasanian Empire from 300 to 651, when it was conquered by Muslim armies. The teacher reminds students that the Persian Empire (under different names, which aren't important for the students to memorize) had existed from about 550 BCE and was the heir to the ancient civilization of Mesopotamia. It was the most important state in Southwestern Asia and Rome and the Byzantine Empire's great rival for power in the eastern Mediterranean and western Asia. In the sixth century, the Sasanians ruled an empire that began at the Euphrates River and covered modern Iraq, Iran, Afghanistan, and parts of central Asia. Their ruler was

450 called by the title "King of Kings." The official religion of Persia was Zoroastrianism, but

451 they practiced religious toleration. Many Jews and Christians lived in the Persian

452 Empire. Every land trade route across central Eurasia passed through the Persian

453 Empire, and the tax income from the trade made the Persians wealthy. Continued

454 warfare against the Byzantine Empire weakened the Sasanian Persian Empire in the

455 mid-seventh century and contributed to its fall to Muslim armies.

456   The students now turn to the emergence of the religion of Islam, as they study the

457 question: **How did Islam develop and change over time? How did Islam spread to**

458 **multiple cultures?** Along with Judaism and Christianity, Islam is an "Abrahamic"

459 religion, that is, a faith built on the ancient monotheism of Abraham. Beginning in 610,

460 Muhammad (570-632 CE), a resident of the small Arabian city of Mecca, preached a

461 new vision of monotheistic faith. According to Muslim tradition, Muhammad, an Arabic-

462 speaking merchant, received revelations from God, which were written down in the

463 *Qur'an*. This message declared that human beings must worship and live by the

464 teachings of the one God and treat one another with equality and justice. Divine

465 salvation will come to the righteous, but those who deny God, "Allah" in Arabic, will

466 suffer damnation. God's commandments require all men and women to live virtuously

467 by submitting to ~~Allah~~ the divine will and following the Five Pillars. ~~Like Christianity and~~

468 ~~unlike Judaism, there is an afterlife in Islam; faithful believers are promised paradise~~

469 ~~after death.~~ Islamic teachings are set forth principally in the *Qur'an* and the *Hadith*, the

470 sayings and actions of Muhammad. These were the foundation for the Shariah, the

471 religious laws governing moral, social, and economic life. Islamic law, for example,

472 rejected the older Arabian view of women as "family property," declaring that all women

473 and men are entitled to respect and moral self-governance, even though Muslim

474 society, like all agrarian societies of that era, remained patriarchal, that is, dominated

475 politically, socially, and culturally by men.

476 　　Muhammad also founded a political state in order to defend the young Muslim

477 community. He led armies of desert tribes to take over all of the Arabian peninsula. After

478 his death, the leaders of the Muslim community chose one of his followers to be their

479 new leader, with the title "caliph." The caliphs sent armies northward to conquer part of

480 the Christian Byzantine Empire and all of the Persian Sasanian Empire. As the Muslim

481 conquests multiplied, the Umayyad dynasty of caliphs ruled an empire called the

482 Umayyad Caliphate. Muslim armies continued to conquer land until by 750 CE, the

483 Umayyad Caliphate extended from Spain to northern India. Muslims did not force

484 ~~Christians or Jews, "people of the book," to convert, but people of other religions were~~

485 ~~sometimes forced to convert.~~Christians, Jews, or Zoroastrians—People of the Book—to

486 convert. In fact, early Muslims regarded Islam as a religion of the Arabs alone, and they

487 typically discouraged conversion for about a century after the conquests began.

488 Unwilling people of other religions, notably Hindus after the Arab conquest of

489 part of northwestern India, were sometimes forced to convert. Non-Muslims had to

490 pay a special tax to the caliphate. Gradually more and more people in the caliphate

491 converted to Islam, and Arabic, the language of both the conquerors and the *Qur'an*,

492 achieved gradual dominance across much of Southwestern Asia (except in Persia) and

493 North Africa. The Umayyad caliphate broke into several states after 750, but most of the

494 Middle East remained unified under the caliphs of the Abbasid dynasty (751-1258) with

495 its capital in Baghdad.

496   The teacher introduces the new capital of Baghdad as the next site of encounter,

497 with the question: **What were the multiple ways people of different cultures**

498 **interacted at sites of encounter, such as Baghdad?** The teacher asks students to

499 think about what they have just studied about the spread of the Muslim Empire as one

500 way people of different cultures interact. That is, Arabs, who were nomadic tribesmen

501 from Arabia, converted to a new religion, and inspired by that religion, fought wars

502 against other cultures. One type of cultural interaction is war. After the conquest, people

503 of other cultures had to live under Umayyad Muslim rule and pay special taxes if they

504 belonged to another religion. This type of cultural interaction is called coexistence in

505 communities. Another type is adoption and adaptation. Some of these conquered

506 people adopted the new religion for various reasons, such as religious conversion,

507 access to political power, and socio-economic advantages. As they converted, they

508 changed their names, their social identity, and associated with Muslims in their area,

509 rather than with their home group of Jews, Christians, or others. Over time, they

510 adopted more of Arab culture as well. However, as they adopted the Muslim religion

511 and Arab culture, they also adapted religious and cultural practices to accommodate

512 local customs. For example, the custom of secluding elite women inside a special part

513 of the house and only allowing them to go out when their hair and most of their bodies

514 were covered predates the religion of Islam. It was actually a Persian and

515 Mediterranean (and ancient Athenian) custom. Before Islam, Arabian women were not

516 confined to the household. The Persians and Mediterranean people who converted to

517 Islam adapted social practices to include their custom. This is just one example of the

518 cultural adaptation process.

519   Under the Abbasids, Baghdad grew from an insignificant village to one of the leading

520   cities of the world. The city's culture was a mix of Arab, Persian, Indian, Turkish, and

521   Central Asian culture. The Abbasids encouraged the growth of learning and borrowing

522   from Greek, Hellenistic, and Indian science and medicine. They built schools and

523   libraries, translated and preserved Greek philosophic, scientific, and medical texts, and

524   supported scientists who expanded that knowledge. In Baghdad and other Muslim-ruled

525   cities, Muslim, Christian, and Jewish scholars collaborated to study ancient Greek,

526   Persian, and Indian writings, forging and widely disseminating a more advanced

527   synthesis of philosophical, scientific, mathematical, geographic, artistic, medical, and

528   literary knowledge. To investigate the question: **What did the interaction of Arab,**

529   **Persian, Greek, Hellenistic, and Indian ideas and technologies at Baghdad (and**

530   **the Abbasid caliphate) produce?** students analyze visuals of libraries, schools, and

531   scientific drawings from Muslim manuscripts, the circulation of "Arabic" numerals, and

532   words of Arabic origin (such as algebra, candy, mattress, rice). The teacher sets up a

533   gallery walk and provides student groups with a source analysis template. The template

534   asks students to record source information, describe the contents of the visual, and cite

535   evidence from the visual that answers the lesson question. Students share some of their

536   observations and answers to the whole class, as the teacher lists the products on the

537   board. Then the teacher guides students through developing a one-sentence

538   interpretation that answers the question. The students then return to their groups to

539   discuss the evidence they have gathered. The teacher stresses that they should choose

540   the best two pieces of evidence from their gallery walk. The group chooses two pieces

541   of evidence and each group member completes an evidence analysis chart (with

542 columns for evidence, meaning, significance, and source). The teacher displays several

543 group charts on the elmo, clears up any misconceptions, and showcases examples of

544 good evidence choices, analyses, and citations.

545   After 900, the Abbasid Empire began to fragment into many smaller states.

546 However, the common knowledge of Arabic, the pilgrimage to Mecca, and extensive

547 trade and travel unified the Muslim world. Islam continued to spread, sometimes by

548 conquest, but also by the missionary work of Sufis and traveling Muslim merchants. Sufi

549 saints and teachers combined local and Islamic traditions, and inspired common people

550 on the frontier areas of the Muslim world – east Africa, Southeast Asia, and India – to

551 convert.

The History Blueprint is a free curriculum developed by the California History-Social Science Project (http://chssp.ucdavis.edu), designed to increase student literacy and understanding of history. Three units are available for free download from the CHSSP's website, including Sites of Encounter in the Medieval World, a comprehensive standards-aligned unit for seventh-grade teachers that combines carefully selected and excerpted primary sources, original content, and substantive support for student literacy development. For more information or to download the curriculum, visit: http://chssp.ucdavis.edu/programs/historyblueprint.

552

553   The teacher now tells students that they are going to look at Western Christendom

554 and the World of Islam together through studying the site of encounter in twelfth-century

555 Norman Sicily, using the History Blueprint's Sites of Encounter in the Medieval World

556 unit, starting with the question: **Why was Norman Sicily a site of encounter?** Because

557 of its geographical location, multicultural population and tolerant rulers, the Norman

558 kingdom of Sicily was a major site of exchange among Muslims, Jews, Latin Roman

559 Christians, and Greek Byzantine Christians in the twelfth century. At the same time,

560 Latin Christian crusaders were battling with Syrian, Arab, Egyptian, and North African

561 Muslim warriors over territory and religious differences. Whereas in the past historians

562 placed emphasis on religious differences and the Crusades, historians now emphasize

563 the common features of these Mediterranean cultures and the many ways in which

564 Christians, Muslims, and Jews interacted. The Sicily lesson reflects this new world

565 history approach to the medieval Mediterranean. Rather than directly teaching one

566 interpretation, the teacher presents the primary sources, guides students through

567 analyzing them and gathering evidence, and asks students to form their own

568 interpretation to answer the question: **Was there more trade (with peace and**

569 **tolerance) or conflict (especially conflict between religious groups)?** Students

570 investigate Al-Idrisi's world map, excerpts from Geoffrey Malaterra and Ibn Jubayr,

571 documents from the Cairo Geniza and the Venetian archives, lists of trade goods, and

572 visuals of objects created and sold in Sicily through map activities, close readings, a

573 gallery walk, and discussion. Students analyze the content of the lesson in a graphic

574 organizer that also introduces them to the concept of cause-and-effect historical

575 reasoning.

576 The central position of Islamic world in Afroeurasia became increasingly important

577 as trade and exchange expanded. Muslim merchants, scholars and Sufis traveled

578 between the great cities, such as Córdoba, Damascus and Cairo, which produced

579 luxury goods such as steel swords and embroidered silk capes. Students investigate the

580 question: **How did the Muslim empires and institutions help different regions of**

581 **Afroeurasia become more interconnected?** through the second site of encounter in

582 the History Blueprint lesson, Cairo in the fourteenth and fifteenth centuries. Cairo was at

583 the center of the network of roads, sea routes, and cities that supported trade and

584 pilgrimage in the Islamic world, making it one of the most important trade cities in

585 Afroeurasia. Students work with the Sites of Encounter in the Medieval World interactive

586 map either online or through the teacher's projection to make an interpretation about the

587 question: **Looking at its geographic position, what advantages did Cairo have as a**

588 **trade city?** Either individually or in pairs, students read a secondary informative text,

589 "Cairo Background Reading," answer text-dependent questions, and, in a group,

590 summarize the main ideas of the text in a cause-and-effect graphic organizer around

591 the question: **What were the effects of the exchanges at Cairo?** The Islamic world

592 was a network of cities that was tied together by common religion, pilgrimage, trade,

593 and intellectual culture. Islamic institutions, such as the pilgrimage (or hajj), caravans,

594 caravanserais, funduqs, souqs, and madrassas, and favorable policies of city and state

595 governments provided major assistance to merchants and travelers. In a gallery walk of

596 primary-source visuals of and text excerpts about these institutions, students gather and

597 analyze evidence using an evidence analysis chart. The same routes also transmitted

598 technologies and food plants. For example, paper-making technology reached the

599 Southwestern Asia from China around the eighth century and spread from there to

600 Europe in the following 300 years. Food plants, including sugar cane, oranges, melons,

601 eggplants, and spinach, were diffused widely along the exchange routes. Lesson three

602 of the California EEI unit, "Arabic Trade Networks," helps students analyze the

circulation of regional products throughout Afroeurasia. Less positive things also spread along trade routes, such as the bubonic plague. The Black Death of the 1300s killed millions in China and caused the population of Europe and the Muslim world to plummet temporarily by about a third. In the Cairo lesson, students read primary sources from Ibn Battuta, Agnolo di Tura, and al-Maqrizi describing the impact of the Black Death of 1348-1350 in Europe and the Muslim world.

Using the information from the lesson sources, graphic organizers and evidence analysis charts, students write an argumentative paragraph on the question**: Which of the effects of the exchanges at Cairo do you think was the most important?** They make a claim, state their reasons, and support the reasons with evidence from the primary sources. The "Effects Paragraph" assignment has sentence starters for the claim and reasons and an evidence analysis chart that helps student paraphrase, analyze, and cite evidence. For English Learners, there are also sentence frames with appropriate academic and disciplinary language to paraphrase, analyze, and cite the two pieces of evidence. After providing feedback to students on their claims, reasons, and use and analysis of evidence, the teacher concludes by telling students that they will be returning to the Islamic trade and pilgrimage network in future units. Muslim merchants eventually traded from China to the Mediterranean, and Jewish merchants also traded freely in the Muslim world. They established communities across Afroeurasia that were connected by family ties and trade connections.

South Asia, 300 to 1200

625   • Under the Gupta Empire, how did the environment, cultural and religious
626   changes, and technological innovations affect the people of India?
627   • How did Indian monks, nuns, merchants, travelers, and states spread religious
628   ideas and practices and cultural styles of art and architecture to Central and
629   Southeast Asia?
630   • How did the religions of Hinduism and Buddhism spread and change over time?
631   The Gupta monarchs reunified much of the subcontinent in the third century CE,
632 ushering in the Classical Age of India. As they study the question: **Under the Gupta**
633 **Empire, how did the environment, cultural and religious changes, and**
634 **technological innovations affect the people of India?** students learn that the Gupta
635 dynasty (280-550 CE) presided over a rich period of religious, socio-economic,
636 educational, literary, and scientific development, including the base-ten numerical
637 system and the concept of zero. The level of interaction in all aspects of life--
638 commercial, cultural, religious--among the people of various parts of India was intensive
639 and widespread during this period. This helped produce a common Indic culture
640 encompassing the people of the subcontinent. "Travel and internal colonization by
641 settlers from northern into southern India helped produce a common Indic culture that
642 unified the people of the subcontinent. Buddhist monasteries and Hindu temples and
643 schools spread. Sanskrit became the standard language of intellectual and artistic
644 culture for religion, law, diplomacy and literature, not only among Hindus but also
645 Buddhists and Jains. This was true not only for India but for the regions beyond India,
646 especially Southeast Asia.principal literary language throughout India.
647   Enduring contributions of ancient Indian civilization to other areas of Afroeurasia

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Commented [RD3]: Re Uberoi: This idea of colonization fom north to south is not supported by evidence that I know. One can make a case for colonization of Bengal by Muslim farmers, which Mughal rulers encouraged. But don't get into that complicated history. I think their suggested substitution is good.

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648 include the cotton textile industry, the technology of crystalizing sugar, astronomical

649 treatises, the practice of monasticism, the game of chess, and the art, architecture, and

650 performing arts of the Classical Age. Students analyze maps of the extent of the Gupta

651 Empire and visuals of its achievements in science, math, art, architecture, and Sanskrit

652 literature. After the fall of the Gupta Empire, India had many states. The Chola Empire

653 ruled over much of southern India and established maritime commercial trading

654 networks throughout much of the Indian Ocean. The Chola are associated with

655 significant artistic achievement that included the building of monumental Hindu temples

656 and the creation of remarkable sculptures and bronzes.

657 Building on their previous study of Hinduism in 6th grade, students study the

658 question: **How did Hinduism change over time?** Hinduism continued to evolve with

659 the Bhakti movement, which emphasized personal expression of devotion to God, who

660 had three aspects: Brahma, the creator, Vishnu, the ~~keeper,~~protector. and Siva, the

661 destroyer. The Bhakti movement placed emphasis on social and religious equality and a

662 personal expression of devotion to God in the popular, vernacular languages. People of

663 all social groups now had personal access to their own personal deities, whom they

664 could worship with songs, dances, processions, and temple visits. Bhakti grew more

665 popular, thanks to the saints such as Meera Bai and Ramananda. Even though India

666 was not unified into one state, nor did its people belong to a single religion, the entire

667 area was developing a cultural unity.

668 Students next examine this question: **How did Indian monks, nuns, merchants,**

669 **travelers, and states spread religious ideas and practices and cultural styles of**

670 **art and architecture to Central and Southeast Asia?** During and after the Gupta

Empire, trade connections between India and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire. In the Sites of Encounter in the Medieval World Lesson 6: Calicut, the "Indian and Southeast Asian Art" activity has students compare art and architecture from India and Southeast Asia. When students have compiled their evidence, the teacher asks them why they think Southeast Asian rulers would adopt religious ideas and artistic styles from Indian kingdoms. After they share their interpretations, the teacher points out that ~~pre-modern rulers displayed their power through temples and that~~ the architectural similarities among the temples are evidence of ~~a shared culture of rulership in the region~~the esteem with which Southeast Asian monarchs regarded Indian religious and political culture . In addition to personal religious motives, Southeast Asian kings could build up their prestige and legitimacy by adopting the cultural, religious, and artistic styles of the powerful ~~and prestigious~~ Indian kingdoms and empires. prestige

Next students examine the question: **How did Buddhism spread and change over time?** Buddhist missionaries and travelers carried Buddhism from India to Central Asia and then to China, as well as to Southeast Asia, during this period as well. At the same time, Christian and Muslim missionaries were also spreading their ~~universal~~ religions. As it moved outside of India and became a universal religion, Buddhism changed. In 600 BCE, Buddha was sage, a wise man; but by 300 CE, his followers were worshipping the Buddha as a god. Nirvana changed from "nothingness" or "extinction" to a kind of heaven for believers in the afterlife. Mahayana Buddhists also added the idea that there were bodhisattvas, divine souls who delayed entering nirvana to help others on earth. Either here, or in the China unit, students trace the journey of

Commented [RD4]: Avoid any blanket notion that monumental religious building was mainly the work of kings. It was not true in India anymore than in the Muslim lands and in medieval Europe.

Commented [RD5]: In so far as "universal religion" is a term that scholars use, it applies to Hinduism and Buddhism as well as to Christianity and Islam. Easy to avoid this phrase here.

694 Xuanzang, who departed from China in 627 CE on pilgrimage to Buddhist holy sites in

695 India. He returned home with 527 boxes of Buddhist texts, which he devoted the rest of

696 his life to translating. The building of monasteries along the Silk Road, at Dunhuang,

697 Yungang and Bamiyan, helped transmit texts, people, and religious ideas through

698 Central to East Asia.

699   After 1000, Turks from Central Asia, who were recent converts to Islam, began to

700 conquer states in northwestern India. Sometimes Turkish Muslim leaders forced Hindus

701 to convert, but at other times rulers practiced religious toleration. The most powerful of

702 these states was the Delhi Sultanate. Islam became firmly established politically in the

703 north as well as in some coastal towns and parts of the Deccan Plateau, although the

704 overwhelming majority of the population of South Asia remained Hindu. There were

705 continuous close trade relations and intellectual connections between India and the

706 Islamic World. As a concrete example of cultural transmission, students may trace the

707 Gupta advances in astronomy and mathematics (particularly the numeral system which

708 included a place value of ten) to the work of al-Khwarizmi, a Persian mathematician of

709 the ninth century, who applied the base-ten numerical system pioneered in India to the

710 study of algebra, a word derived from the Arabic *al-jabr*, meaning "restoration." As trade

711 grew along the sea-routes of the Indian Ocean, India became a major producer of

712 cotton cloth, spices, and other commodities with a volume of exports second only to

713 China.

714

715 **East Asia, 300-1300: China and Japan**

716   •   How did the Tang and Song dynasties gain and maintain power over people and
717   territories?
718   •   How did the environmental conditions and technological innovations cause the
719   medieval economic revolution? What were the effects of this revolution?
720   •   Why was Quanzhou such an important site of encounter?
721   •   How did Chinese culture, ideas, and technologies and Buddhism influence Korea
722   and Japan?
723   •   What influence did samurai customs and values have on the government and
724   society of medieval Japan?
725   From 300 to 1300 CE, China had a larger population and economy than any other
726 major region of the world. Students begin their study with the question: **How did the**
727 **Tang and Song dynasties gain and maintain power over people and territories?**
728 After a long period of disunity, the Sui (589-618) and Tang dynasties (618-907) reunited
729 China. The Tang rulers rebuilt a government modeled on the Han dynasty. Scholar-
730 officials, trained in Confucianism, advised the emperor and administered the empire.
731 Confucian principles specified that government should operate as a strict hierarchy of
732 authority from the emperor, who enjoyed the "Mandate of Heaven" as long as he ruled
733 justly, down to the local village official. The Tang had an active foreign policy and
734 spread their influence along the Silk Road to the west, as far as the border of the
735 Abbasid Caliphate. The two empires fought a battle in Central Asia in 751, from which
736 the Chinese retreated. The Tang dynasty extended influence and cultural pressure on
737 Korea, Japan, and Vietnam. The Song dynasty took over in 960. The Song supervised
738 strong cultural and economic growth, with magnificent cities and cultural productions.

739 The *Visual Sourcebook of Chinese Civilization* website has visuals and interactive

740 activities to help students analyze primary sources from the Song and other dynasties.

741 The Song instituted an official examination system for scholar-officials, which gave

742 China a civil service bureaucracy many centuries before any other state. China had the

743 strongest and most centralized government in the world. However, the Song struggled

744 militarily against nomadic tribes from the north. One group of nomads overran the

745 Northern Song region and captured the emperor. Survivors of the Song imperial family

746 maintained the Southern Song Empire from 1126 to 1260, when they fell to the

747 Mongols. Under the pressure from the loss of the north to "barbarians," the Southern

748 Song emphasized the superiority of Chinese traditions.

749 Despite these military problems, China became Afroeurasia's major economic

750 powerhouse in this period, due to the medieval economic revolution. Students analyze

751 the question: **How did the environmental conditions and technological innovations**

752 **cause the medieval economic revolution? What were the effects of this**

753 **revolution?** Cause-and-effect graphic organizers help students analyze the many

754 factors that contributed to the Chinese economic revolution that occurred between the

755 seventh and thirteenth centuries. The factors of population growth, expansion of

756 agriculture, urbanization, spread of manufacturing, and technological innovation were

757 both causes and effects of the economic revolution, as each factor intensified the

758 effects of the others. The economic revolution began with the introduction (from

759 Vietnam) of champa rice, a variety that produces two crops per year. Farmers migrated

760 to the Yangzi River valley to take advantage of the increased yield, and the population

761 grew rapidly. Chinese laborers and merchants extended the empire's system of canals

762 connecting navigable rivers to about 30,000 miles. The system was financed by state

763 taxes on trade, and led to even more trade. Blast furnaces quadrupled the output of iron

764 and steel in the eleventh century alone. Availability of steel enabled increased

765 production in other industries. Technicians experimented with gunpowder rockets and

766 bombs. Woodblock printing became a standard industry, and printed books circulated

767 widely. The hundreds of inventions of the Tang and Song eras included the magnetic

768 compass, advanced kilns for firing porcelain, and wheels for spinning silk. In California

769 EEI unit, "Genius Across the Centuries," students research five important Chinese

770 inventions of this period (tea, the manufacture of paper, wood-block printing, the

771 compass, and gunpowder), examine a map of China's natural regions, identify the

772 sources of raw materials used in each invention, and evaluate the influence of these

773 Chinese inventions on the natural systems of medieval China. The teacher points out

774 the similarity of the agricultural revolution in Medieval Christendom at about the same

775 time (ca. 1000). In both cases, improvements in farming technology led the way, and

776 growth in trade, inventions, cities, and population resulted. Both cultures benefited from

777 increased Afroeurasian trade as well.

778   Students then investigate this question: **Why did Quanzhou become such an**

779 **important site of encounter?** Located on China's southeast coast, Quanzhou was a

780 primary destination for Arab, Persian, Indian, and Southeast Asian ships carrying

781 merchants eager to buy China's famed porcelain and silk. Because of its extensive

782 internal economy and technological advances, China exported more than it imported.

783 Although the land route to China was sometimes difficult to travel, shipping to and from

784 the southeast coast meant that China was never isolated from outside world. China was

785 also the largest and most centralized state in the medieval world, and government

786 regulations of merchants and foreigners were more thorough. As one of the official trade

787 cities of the Chinese empire, Quanzhou had large foreign communities. In this lesson,

788 students compare the accounts of Ibn Battuta, Marco Polo, and Zhao Rugua about

789 Quanzhou for their multiple points of view on trade and cultural exchange. They write an

790 essay answering the focus question and citing evidence from the primary sources.

791 Students analyze a concrete example of cross-cultural production in the porcelain vases

792 and flasks made in China for export to the Muslim world and Spain.

Grade 7 Classroom Example: Quanzhou, Site of Encounter

(Integrated ELA/Literacy and World History)

In Ms. Hutton's seventh-grade world history class, students are learning about medieval world history. They do this by touring Sites of Encounter, or places of exchange, in the medieval world. Quanzhou, located on China's southeast coast, and one of the largest and busiest ports in the world, is a centerpiece in Ms. Hutton's classroom. Students in Ms. Hutton's class have learned how Quanzhou was a prime destination for Arab, Persian, Indian, and Southeast Asian ships carrying merchants eager to buy China's famed porcelain and silk. As one of the official trade cities of the Chinese empire (which was the largest and most centralized state in the medieval world), Quanzhou had large foreign communities.

As an important part of learning about Quanzhou as a Site of Encounter, students in Ms. Hutton's class participate in a guided discussion about the city's laws, customs, and multicultural coexistence. Students practice Common Core and ELD discussion skills based on excerpts from primary-source documents to answer this discussion

question: How did laws and customs help people from different cultures live together in Quanzhou?

First, Ms. Hutton divides the class up into groups of three or four. Each student in the group is asked to read one or two primary sources, write a short summary of the document, and highlight evidence that helps answer the discussion question on a graphic organizer. To support students' interrogation of their sources, she asks them questions like, "Who benefited from this law or custom? Did the law or custom make people feel safe and welcome? Did it keep people from cheating or causing trouble?"

Ms. Hutton then directs her students to share out what they've written with their group. To support student discussion, Ms. Hutton provides various discussion starters designed to start the conversation, such as, "My document is about…," "This law / custom kept people from cheating by…," "This law/custom helped people from different cultures live together because…," and "The evidence that supports my idea is…." She also provides starters that can be used to respond to conversation, such as, "Tell me more about…," "What evidence do you have?" "How did you come to that conclusion?"

After all group members have shared, Ms. Hutton's students collectively try to formulate an interpretation (or main idea) that answers the discussion question based on all of the evidence. She offers additional sentence starters to support this part of the discussion, such as "Document xx does not seem to fit with the other documents, because …," "Document xx seems to support the ideas in document xxx …," "I agree / disagree with what Carmen said, because …," "Does the evidence about your law /custom support the interpretation that …," and "Where is the evidence to support this

interpretation?"

   After each group has formulated an interpretation, Ms. Hutton debriefs the students as a whole class using these questions to lead the discussion: what is your interpretation, what evidence supports this interpretation, and what evidence contradicts this interpretation? She circulates the room during the conversations to evaluate, and redirect if necessary, her students' ability to make an oral argument in response to the discussion question. As she listens to their conversation, Ms. Hutton considers her students' ability to marshal relevant evidence in support of their argument, their use of academic language, and their overall understanding of the specific content in this lesson.

   This example is summarized from a full unit, *Sites of Encounter in the Medieval World - Quanzhou*, available for free download, developed by the California History-Social Science Project (http://chssp.ucdavis.edu) as part of the History Blueprint initiative. Copyright © 2014, Regents of the University of California, Davis campus.

CA HSS Standards: 7.2.5, 7.3.4, 7.4.3, 7.8.3

CA HSS Analysis Skills (6–8): Research, Evidence, and Point of View 5

CA CCSS for ELA/Literacy: RH.6–8.1, 2, 9, WHST.6–8.7, 8, 9, SL.7.1, 2, 3, 4, 6

CA ELD Standards: ELD.PI.7.3, 6b, 9

793

794   Buddhism spread widely and gained many followers in China during the Tang period

795   and began to alter religious life in neighboring Korea and Japan as well. Students return

796   to the question: **How did Buddhism spread and change over time?** In China

797   Buddhist ideas intermingled with those of Daoism, a Chinese religion emphasizing

798 private spirituality, and Confucianism, the belief system that stressed moral and ethical

799 behavior. At its height in the ninth century, Buddhism had 50,000 monasteries in China.

800 As Confucian scholar-officials and Daoist priests felt threatened by this "foreign

801 religion," the Tang emperors reversed their earlier acceptance of Buddhism and began

802 to persecute it. One result of this persecution is that Buddhism did not become the

803 official religion of China. Instead, Confucian, Daoist, and Buddhist beliefs and practices

804 fused together in China to form a syncretic popular religion, emphasizing moral living,

805 daily ritual, and dedication to family and community.

806   Students turn their attention to the question: **How did Chinese culture, ideas, and**

807 **technologies and Buddhism influence Korea and Japan?** Under the Tang dynasty,

808 China expanded its trade and cultural influence to Korea, Japan, and Southeast Asia. At

809 sites of encounter, these societies adopted and adapted Chinese ideas and institutions

810 and combined those with their own ideas and institutions to build distinct civilizations.

811 This is the adoption and adaptation form of cultural encounter. In the fourth century,

812 three kingdoms emerged to rule the Korean population, and in 670, one of those

813 kingdoms, Silla, unified the whole peninsula. Silla was closely connected to the Tang

814 dynasty of China. Korean elites used Chinese as a written language, but later devised a

815 phonetic script for the Korean language. In 936, the Koryo kingdom took over rule in

816 Korea, and adopted a civil service exam system copied after that of China. Korean

817 merchants were engaged in trade with Japan and China, and through those networks,

818 to Indian Ocean and Afroeurasian trade networks as well. The Korea Society

819 powerpoint, "Silla Korea and the Silk Road," has images and archaeological evidence

820 that provide opportunities for students to analyze cultural interaction and trade across

821 Eurasia.

822   In a similar manner, Japan was influenced by China and Korea, but adapted outside

823 institutions and ideas to fit with its own indigenous culture. Before the sixth century,

824 Japan was an agricultural society ruled by land-holding clan chieftains. Their religion,

825 Shinto, emphasized the influence of the supernatural world and spirits of the ancestors.

826 One clan rose above the others, founded a central state and a dynasty called the

827 Yamato. Those rulers claimed the title of "heavenly sovereign," or emperor. About 850

828 CE, the Yamato rulers lost their grip on political affairs, and aristocratic palace families

829 assumed real power. The emperors retained their throne but played mainly a ritual role.

830 The pattern of aristocratic clans warring and succeeding one another as rulers under

831 the sovereignty of a ceremonial but powerless emperor continued into modern times.

832   Between the third and sixth centuries, when China was politically fragmented, many

833 Chinese and Koreans migrated to Japan in search of refuge or opportunity. Those

834 newcomers introduced many innovations, including advanced metallurgy, writing, silk

835 production, textile manufacture, paper-making, and Buddhism. Japanese tradition links

836 the introduction of Buddhism and beginning of Chinese cultural influence with Prince

837 Shokotu (574-622). China's immense power under the Tang Dynasty stimulated

838 Japanese interest in Chinese and Korean culture. Literary scholars, officials, and

839 Buddhist monks traveled to Japan. In turn, Japanese intellectuals went west to seek

840 knowledge, learn Confucian statecraft, and acquire Buddhist texts, some made in Korea

841 with some of the earliest known wood-block printing technology. The Japanese

842 gradually adapted Buddhism to fit with older Shinto practices. For example, Shinto

843 nature gods became associated with Buddhist spirits and saints. The Zen school of

844 Buddhism spread widely among laboring men and women.

845   From about 1000 CE, the Japanese aristocratic class creatively combined Chinese

846 and Korean ideas with Japanese ways to form a new civilization with distinctive

847 institutions, literature, and arts. Japanese officials adopted rules of government derived

848 from imperial China but tailored them to their own smaller population and territory.

849 Scholars developed a writing system that used simplified Chinese characters to

850 represent Japanese sounds. Moreover, several aristocratic women wrote literary works

851 in Japanese. Students may read selections from the *Tale of Genji*, a novel about a

852 courtier's life written by Lady Murasaki Shikibu sometime between 990 and 1012.

853   Even though China had a great influence on Japan, Japanese government and

854 society developed in its own direction. Students investigate the question: **What**

855 **influence did samurai customs and values have on the government and society of**

856 **medieval Japan**? Japan had an emperor, but the emperor and his court had no real

857 power. Clans continued to control regional areas of Japan. Important clans fought each

858 other for more land, power, and control over the weak central government. In the 1180s,

859 the Miramoto clan dominated Japan. They instituted a military government headed by a

860 "great general," or *shogun*. The highest social status in the clan and in society went to

861 the *samurai*, professional fighters. Most samurai were vassals of clan leaders, or

862 *daimyo*, in a system that was similar to feudal lordship in Christendom at the same time.

863 Samurai were dedicated to a code of courage, honor, and martial skill. To analyze

864 samurai culture, students read *The Tale of the Heike* and view woodblock prints. The

865 *Asia for Educators* website has a short excerpt of this story of samurai warfare, and

866 there are many woodblock prints on the Web, although most date from later periods.

867 During those centuries, Japan's agriculture, population, and urbanization continued to

868 expand. Exchanges with China and Korea grew, as merchants traded luxury goods in

869 return for Japanese silver, copper, timber, and steel swords. By 1300, East Asia was an

870 interconnected region dominated economically and culturally by China.

871

872 **The Americas, 300-1490**

873 - How did the environment affect the expansion of agriculture, population, cities,

874   and empires in Mesoamerica and the Andean region?

875 - Why did the Maya civilization, the Aztec Empire and the Inca Empire gain more

876   power over people and territories?

877 - How did Mesoamerican religion develop and change over time?

878 - Under the Aztecs, why was Tenochtitlán a site of encounter?

879 To begin their study of civilizations in the Americas, students investigate the

880 question: **How did the environment affect the expansion of agriculture, population,**

881 **cities, and empires in Mesoamerica and the Andean region?** One important

882 environmental factor was the separation of the Americas and Afroeurasia after 15,000

883 BCE. As a result, different ecosystems developed in the Americas than in Afroeurasia.

884 The Americas had no beasts of burden; corn was the major staple rather than rice or

885 wheat. A second environmental factor is the sheer size and variety of habitats in the

886 Americas. The north-south axis of the Americas extends nearly 11,000 miles, from the

887 frigid Arctic rim to the equatorial rain forests of the Amazon River basin to Tierra Del

888 Fuego at the southern tip of South America. A mountain spine runs nearly the entire

889 length, and divides the Americas longitudinally, separating narrow coastal plains on the

890 Pacific from broad plains on the eastern side that stretch toward the Atlantic. Several

891 great river systems, especially the Mississippi and the Amazon, have been channels of

892 human communication since ancient times. Thousands of different cultures, speaking

893 many different languages and following different customs, lived on the two continents.

894 Their ways of life varied from gathering and hunting to agrarian-urban states. Lesson 2

895 or 4 of the California EEI unit "Sun Gods and Jaguar Kings" guides students through the

896 landforms and climate zones that formed the environment for the two urbanized regions

897 of the Americas.

898 Agriculture developed independently in Mesoamerica and the Andean highlands

899 after 3000 BCE. Farming and village settlement spread through those regions and by

900 the second millennium BCE, the Olmec civilization appeared in Mesoamerica and the

901 Chávin civilization in the central Andes. Unlike Mesopotamia, Egypt, China, or India,

902 these civilizations did not develop along great rivers. The catalyst for developing the

903 Olmec civilization may have been surplus farming produce, population growth, or

904 increasing trade. Connected by exchange of crops and products from the ocean, the

905 lowlands, the highlands, and the rainforest, the Chávin civilization extended across the

906 high Andes range to the lowlands on either side. After the Olmec and Chavín fell, other

907 civilizations took their place or grew up nearby. The Maya, Aztec, and Inca Empires built

908 on the culture and accomplishments of two thousand years of previous civilizations.

909 Between about 200 to 900 CE, the Maya region of southern Mexico, Guatemala, and

910 Belize had more than fifty independent city-states. The students focus on this question:

911 **Why did the Maya civilization gain power over people and territories?** The teacher

points out that although the Maya built on a basis of civilizations before them, the Maya city-states built larger and grander buildings, developed advanced writing, mathematics and astronomy, and had a more hierarchical and wealthy society. Two factors that gave the Maya power were rich agriculture and widespread trade. Among the largest cities were Tikal in Guatemala and Calakmul in Mexico. Maya societies produced monumental architecture, astronomic observatories, a pictographic writing system that yielded libraries of thousands of books, and a sophisticated calendar system based on a fifty-two-year cycle. These innovations would have given the Maya society strong cultural power, because many neighboring people would have been impressed. Students may compare mathematical systems that developed in Afroeurasia with Maya mathematics, which utilized positional notation, the concept of zero, and a base-20 numerical system. The monarchs and aristocratic families who ruled these city-states kept order and defended their lands in wars with other city-states. They also performed elaborate religious rituals to conciliate the gods who, Mayans believed, commanded the rain and sun. These rituals included blood-letting by members of the elite and royal families. The elites drew blood from their own bodies to offer to the gods. The Maya also sacrificed enemies captured in battle (instead of killing them on the battlefield). Farmers, artisans, and hunters paid taxes and supplied labor for construction of public temples, palaces, and ceremonial ball courts. After about 750 CE, warfare intensified among city-states, monumental construction diminished, and cities were gradually abandoned. Deforestation, erosion, and drought may have contributed to their decline.

The Aztec Empire emerged in the fifteenth century. Initially, students focus on: **Why did the Aztec Empire gain more power over people and territories?** The Aztecs, a

935 people who originally migrated from northern Mexico, owed a strong cultural debt to the

936 Maya, Teotihuacán, and the Toltec cities in Mesoamerica. The Aztecs won their power

937 by warfare. They unified much of central Mexico by defeating all other powerful cities

938 and states. They created a state based on ingenious methods of farming, collection of

939 tribute from conquered peoples, and an extensive network of markets and trade routes.

940   Next students investigate the question: **How did Mesoamerican religion change**

941 **over time?** The Aztec practiced ritual sacrifice of war captives (instead of killing them

942 on the battlefield), but to a greater extent than the Maya had. The Aztecs believed that

943 the god of the sun would stop shining and the universe would collapse without a

944 constant supply of human hearts and blood. Comparing Maya and Aztec practices

945 shows students how the Mesoamerican religion changed over time. Students may

946 analyze visuals from Aztec tribute records, the *Florentine Codex*, and other codices

947 made in the early Spanish period. Lesson 5 of the California EEI unit "Sun Gods and

948 Jaguar Kings" has an excellent activity based on the Aztec tribute records as sources.

949 Ultimately, the resentment of conquered people made the Aztec Empire unstable.

950   Students also study the question: **Under the Aztecs, why was Tenochtitlán a site**

951 **of encounter?** This is the first part of their study, as they will return to "Mexico City" as

952 a site of encounter in the Global Convergence unit. Tenochtitlán was built on an island

953 in Lake Texcoco, with three causeways linking it to the mainland. The city was built in

954 circles, with temples and government buildings in an inner square, houses in the outer

955 circles, and floating garden beds on the lake around the city. It was one of the largest

956 cities in the world at that time. Its markets contained vast amounts and variety of goods

957 from all over Mesoamerica.

958   Students compare the Aztec empire with the Inca state that arose in Andean South

959   America, with the question: **Why did the Inca Empire gain power over people and**

960   **territories?** Like the Aztecs, the Incas built on a series of earlier civilizations, but

961   combined cities and states together into a larger empire than any before in that region.

962   The Inca rulers built a highly centralized political system that included methods of food

963   distribution in times of poor harvests. They also created a network of about 25,000 miles

964   of government-controlled roads that ran along the Andes spine and served military,

965   administrative, and commercial purposes. The Incas did rely on military power but they

966   also offered important social benefits to the population. In contrast to the Aztecs, the

967   Incas did not have a writing system, but they used Andean *quipus*, or sets of colored

968   and knotted strings, to keep complex records. To conclude this unit, students can meet

969   in groups and prepare graphic organizers comparing power, religion, social customs,

970   agriculture, intellectual developments, and trade in each culture.

971

972   **West Africa, 900-1400**

973   • How did the environment affect the development and expansion of the Ghana

974   and Mali empires and the trade networks that connected them to the rest of

975   Afroeurasia?

976   • Why was Mali a site of encounter? What were the effects of the exchanges at

977   Mali?

978   • How did Arab/North African and West African perspectives differ on West African

979   kingdoms?

980   As of 500 CE, groups of farming and animal-herding peoples lived in West Africa, a
981 region with four large zones of climate and vegetation running west to east. Students
982 begin with the question: **How did the environment affect the development and**
983 **expansion of the Ghana and Mali empires and the trade networks that connected**
984 **them to the rest of Afroeurasia?** The most northerly belt is the intensely arid Sahara,
985 home to oasis-dwellers and pastoral nomads. Just south of the desert is the semiarid
986 Sahel zone, where cattle and camel herding predominated. Third is the tropical
987 grassland, or savanna, which had sufficient rainfall to support farmers and their fields of
988 rice, sorghum, and millet. In the far south is the wet tropical forest. There, settled life
989 depended on cultivation of root crops and other forest foods. In the Sahel and savanna,
990 agriculture and herding supported the growth of regional trade. Tracing a great arc
991 across West Africa, the Niger River provided a natural highway of communication
992 linking different ecological zones. Farming, trade, and early development of iron
993 smelting stimulated town building. The city of Jenne-jeno, built in the early centuries CE,
994 was home to artisans who produced iron tools, copperware, gold jewelry, and fine
995 painted ceramics.
996   In addition to local markets, West Africa contained rich deposits of gold. Both Muslim
997 and Christian rulers and traders in the Mediterranean region craved African gold,
998 notably for coinage. West African merchants acquired gold from mines in the Sudan and
999 shipped it to towns in the Sahel, where Arab and Berber merchants carried the gold
1000 north on trans-Saharan camel caravan routes. Some of this African bullion then flowed
1001 into Europe or eastward toward India. Students use the Sites of Encounter in the
1002 Medieval World interactive map to investigate these environmental factors. Then they

1003 read Ibn Battuta's account of the perilous crossing of the Sahara in an excerpt from the

1004 Mali lesson of the "Sites of Encounter in the Medieval World" unit. They read the text

1005 individually first, then meet in group to discuss and report on one paragraph of the

1006 reading, and finally read the text again and answer text-dependent questions.

1007   The centralized state of Ghana emerged around the eighth century in the western

1008 part of the Sahel zone. The king of Ghana commanded a large royal household, a

1009 hierarchy of officials, and an army of infantry archers. The Ghana empire had Muslim

1010 officials, though the kings probably did not convert. Ghana slowly crumbled in the

1011 eleventh and twelfth centuries, but around 1240, Mali emerged to rule over a large part

1012 of the western Sudan. Mali's rulers accumulated wealth collecting tribute from African

1013 farmers and taxing trans-Saharan trade. The royal court employed staffs of both foreign

1014 and native-born Muslims as administrators, and Arabic became the written language of

1015 government and diplomacy. Most of the kings and their officials professed Islam and

1016 introduced Islamic law, though most of West Africa's population adhered to their local

1017 religions for several more centuries. In the 1300s Timbuktu, a city near the Niger River,

1018 rose as a regional center of trade and Islamic learning.

1019   The gold trade across the Sahara involved Ghana and Mali in Afroeurasian trade

1020 networks. Students focus on Mali with the question: **What made Mali a site of**

1021 **encounter? What were the effects of the exchanges at Mali?** Northbound caravans

1022 also shipped ivory, ostrich feathers, and slaves captured in raids and wars. Merchants

1023 marched these captives, including many women, to the Mediterranean or Middle East

1024 principally to serve in Muslim households. The southbound trade included salt from

1025 Saharan mines, a commodity that commanded huge demand in West Africa. Other

1026   southbound commodities included copper, horses, and Arabic books. Arabic- and

1027   Berber-speaking merchants from North Africa likely introduced Islam to West Africa in

1028   the eighth century. They established bonds with Sudanic traders, many of whom

1029   converted to the new faith. Even for those Africans who did not convert to Islam, Muslim

1030   culture had a significant impact on West African architecture, education, and languages.

1031   The "Sightseeing in Mali" gallery walk activity guides students through analyzing

1032   artifacts from Mali, such as mosques, statues of mounted warriors, an astronomy book,

1033   and the university at Timbuktu. The artifacts show that the West Africans adopted

1034   Muslim culture but also adapted it to fit their own culture.

1035   In order to probe more deeply into the history of West African kingdoms, students

1036   analyze this question: **How did Arab/North African and West African perspectives**

1037   **differ on West African kingdoms?** The **"**West African and Arab/North African

1038   Perspectives" activity contains excerpts from Arab/North African sources by al-Bakri, al-

1039   Umari, Ibn Khaldun, and Ibn Battuta, and one West African source, *The Epic of*

1040   *Sundiata.* All of the written sources about the West African kingdoms were written by

1041   Arab/North African writers, who thought that West African culture was more primitive

1042   than Arab culture. If the historian relies on their evidence alone, he or she would think

1043   that Islam and the gold trade were almost the creators of West African states. Students

1044   access a West African perspective in the *Epic of Sundiata (Sunjata)*, a heroic king

1045   associated with the rise of Mali. The epic was passed down by griots in an oral tradition

1046   until the mid-twentieth century, when one version of it was recorded in writing. In the

1047   close reading activity, students learn how to identify perspective as they compare

1048   passages. At the conclusion of this lesson, students work with the Sites of Encounter in

1049   the Medieval World map to analyze the position of Mali in the Islamic world, and

1050   compare that position at the end of a single trade route and within a single trade circle

1051   with Cairo's position at the center of many trade routes and three trade circles. A brief

1052   discussion on the differences between the cultural center and the periphery will

1053   introduce students to this geographical concept.

1054

1055   **Sites of Encounter in the Medieval World, 1150-1490**

1056   • How did the Mongol Empire destroy states and increase the interconnection of

1057   Afroeurasia?

1058   • What were the effects of the exchanges at Majorca and Calicut?

1059   • How did increasing interconnection and trade, competition between states (and

1060   their people), and technological innovations lead to voyages of exploration?

1061   Around the year 1000 in Afroeurasia, technological innovations in agriculture caused

1062   massive increases in productivity, population growth, settlement of new lands, and a

1063   great expansion of manufacturing, trade, and urbanization. The agricultural revolution

1064   between the Tang and Song dynasties made China the center of industry, as it

1065   produced new inventions and luxury products desired throughout Afroeurasia.

1066   Innovations spurred a huge expansion of agriculture in Europe, cultivation of new lands,

1067   expansion of trade, and a rebirth of manufacturing, trade, urban culture, and education.

1068   Networks of commercial, technological and cultural exchange covered most of

1069   Afroeurasia. In the center, the Muslim world (now divided into many states) and India

1070   prospered as producers of goods such as cotton cloth, spices, and swords, and also as

1071   middlemen along the east-west trade routes. While people rarely traveled from Spain to

1072 China, products, technologies, and ideas did. From 1200 to 1490, those networks grew

1073 stronger, busier, and tighter.

1074   The attacks and domination of the Mongol Empire had a huge negative effect on

1075 states, empires, and many people of Eurasia, but it also greatly extended trade, travel,

1076 and exchange between Afroeurasian societies. The teacher introduces the question:

1077 **How did the Mongol Empire destroy states and increase the interconnection of**

1078 **Afroeurasia?** In the late twelfth century, nomadic warriors from the steppe and deserts

1079 north of China, the Mongol tribes (and other Central Asian nomadic tribes), were united

1080 by a charismatic leader, Chinggis (Genghis) Khan, who lead them to conquests across

1081 Eurasia. At its height, the Mongol Empire was the largest land empire in world history.

1082 Mongols were fierce and highly mobile fighters who terrified the people they conquered,

1083 even though their numbers were small. Students examine maps of the Mongol

1084 conquests and empire, and compare these with the Sites of Encounter in the Medieval

1085 World interactive map, which has physical, religious, political and other maps of

1086 Afroeurasia. After Chinggis Khan's death, the Mongol Empire split up into four khanates.

1087 Chinggis' grandson, Hulagu Khan, was ruler of the Il-Khanate. Since the Muslim states

1088 were divided, individually they were no match for the Mongol warriors. Hulagu

1089 conquered Persia, Syria and part of Anatolia and destroyed the Abbasid Caliphate's

1090 capital of Baghdad. Although some feared that the Mongols would destroy the Muslim

1091 world, the Egyptian Mamluk Sultanate fought the Mongol army and stopped its advance.

1092 Mongols in the Khanate of the Golden Horde overran Russia and attacked Poland and

1093 Eastern Europe. The Khanate of the Great Khan went to another grandson, Kubilai

1094 Khan, who took over China from the Song dynasty. Kubilai established the Yuan

1095 dynasty and kept many Chinese customs, but replaced Confucian scholar-officials with

1096 foreign administrators. The Mongols conquered states in Southeast Asia and tried twice

1097 to invade Japan in the late thirteenth century, but failed both times. The domination of

1098 the Mongols did not last long; three of the four Mongol khanates fell by 100 years after

1099 the conquest.

1100   Although the Mongols killed many people and destroyed many cities in its conquest,

1101 after the conquest, the Mongols tolerated all religions and protected and promoted trade

1102 across Eurasia. Under their protection, the land trade route from China to the

1103 Mediterranean re-opened and trade boomed. The Mongols also moved people around

1104 throughout their empire, using, for example, Persian and Arab administrators in China,

1105 and facilitating the journey of Marco Polo (and many other less famous people) from

1106 Venice to China. The increase in interaction also spread Chinese technologies and

1107 ideas into the Muslim and Christian worlds. To understand both the negative and

1108 positive effects of the Mongol conquest and empire, student groups do a gallery walk

1109 with visuals of a Mongol passport, hunting scroll, gold textile, and a Persian tile with

1110 Chinese motifs, and an excerpt from Marco Polo describing the Mongolian postal

1111 service. Students cite evidence from each primary source on a source analysis template

1112 to answer the question: **How did the Mongol Empire increase the interconnection of**

1113 **Afroeurasia?**

1114   After the Mongol khanates fell, new states and empires arose. As the Il-Khanate

1115 declined, Turkish kingdoms replaced the Mongols. These Turkish warriors originally

1116 came from Central Asia, and spread into the Muslim world after their conversion to

1117 Islam. Combining dedication to religious ideas with the mounted warrior tradition of

1118 Central Asia, they took over the settled Muslim lands. In the west, Turkish armies took

1119 over most of Anatolia from the Byzantine Empire (a conquest which set off the

1120 Crusades). One of the Turkish leaders, Osman, created the Ottoman Empire in 1326.

1121 He and his successors conquered all of Anatolia, Greece, and most of the Balkan

1122 peninsula in eastern Europe, before conquering Constantinople in 1453 and bringing

1123 the Byzantine Empire to an end. Other Turkish dynasties took over Persia (the

1124 Safavids) and northern India (the Mughals). In China, the native Ming dynasty removed

1125 the Mongols and returned the administration of China's government to Confucian

1126 scholar-officials.

1127   In the remainder of this unit, students with engage with this question: **How did**

1128 **increasing interconnection and trade, competition between states (and their**

1129 **people), and technological innovations lead to voyages of exploration?** Most

1130 states and empires supported trade as the rulers and elite groups wanted access to

1131 products such as silk from China, Persia, Syria, and Egypt; spices from India and

1132 Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa. Kings and

1133 their officials also realized that trade made their states strong and increased their tax

1134 income. Some used their military power to take over trade centers that belonged to

1135 other states or to dominate trade routes. As trade connections, imperial expansion, and

1136 travel increased in Afroeurasia, both conflict and cooperation occurred at sites of

1137 encounter. Competition between states for land and resources and between the

1138 followers of different religions made many encounters violent. At the same time, people

1139 from different cultures found ways to cooperate so that they could trade and coexist.

1140   Of the major regions of Afroeurasia, medieval Christendom had one of the least

1141   developed but also one of the fastest growing economies. There were few European

1142   products that people in Asia and Africa wanted to buy, but there was a large and

1143   growing market in Europe for Asian spices, cloth, porcelain, and other goods. Europe

1144   had to export silver and gold to pay for these goods. Most of the silver ended up in

1145   China. Between about 1000 and 1300 CE, the ships and traders from Venice and

1146   Genoa rose to dominate long-distance commerce to Europe from Cairo and other

1147   Muslim trade cities in Southwestern Asia and North Africa. During the same time period,

1148   certain states of Western Christendom, notably England, France, Castile, and Aragon

1149   grew stronger and more centralized. The kings of Castile, Aragon, and other Christian

1150   kingdoms of Iberia fought against Muslim kingdoms of al-Andalus for both religious and

1151   political reasons. As a case study of Christian, Muslim and Jewish interaction in

1152   medieval Iberia, students analyze the site of encounter, Majorca, with the question:

1153   **What were the effects of the exchanges at Majorca?** King James I of Aragon

1154   conquered this island off the eastern coast of the Iberian Peninsula from its Muslim

1155   Almohad rulers in 1229. Students read excerpts from James's *Autobiography* in a

1156   guided activity that teaches them how to cite evidence. They learn that James was

1157   motivated in part by Majorca's position as a trading and shipping center for the western

1158   Mediterranean and the Maghribi ports, which controlled the gold trade from Mali.

1159   Catalan merchants urged James to take over Majorca because they wanted to gain

1160   access to those markets. On the Majorcan base and elsewhere in Iberia, Catalans,

1161   Genoese, Iberian Jews, Iberian Muslims (Moors), and Portuguese developed maps,

1162   such as the Catalan Atlas, ships, and navigational technology which gave

1163   Mediterranean shippers access to the Atlantic Ocean. Accessing the Catalan Atlas

1164   reproductions online, students closely examine this early map of Afroeurasia to identify

1165   its improved features, such as accurate coastlines and a compass rose. In a gallery

1166   walk, they analyze objects, such as the lateen sail and the astrolabe, adopted from the

1167   Islamic world, and the compass, invented in China, and visuals of medieval ships to

1168   identify the technological improvements. These examples demonstrate the synthesis of

1169   creative energies that a site of encounter often produces. Using this technology,

1170   Catalans and Portuguese began exploring the African coast (looking for a different route

1171   to the gold fields of West Africa). However, increasing intolerance of the Iberian

1172   Christian kingdoms to Jews and Muslims ended that multicultural society by 1500. In the

1173   "Investigative Reporting on Intolerance," student groups read excerpts from al-Idrisi,

1174   Benjamin of Tudela, Ramon Llull, or Ferdinand and Isabella. Then the student group

1175   designs and acts out an investigative report (as for TV news or a cell phone I-Report).

1176   Each student in the group plays a role in the report, which can be videotaped, recorded

1177   on a cell phone, or acted out live. All reports are shown to the class, and students

1178   record specific information and evidence on a chart. The teacher concludes by pointing

1179   out that England, France, and other states also expelled Jews in this period. Tired of the

1180   persecution, many European Jews migrated to Poland, where the government gave

1181   them security and rights, Russia, and elsewhere in Eastern Europe.

1182   Next the students switch to a site of encounter in India, Calicut, a major trade center

1183   of the Indian Ocean trading network. As they explore the question: **What were the**

1184   **effects of the exchanges at Calicut?** students learn about both the fifteenth-century

1185   Indian Ocean trade and the advent of the Portuguese in 1498. In the "What's so Hot

1186   about Spices?" activity, students examine written and visual primary sources about

1187   popular spices, where they were grown, and how they were used as flavorings,

1188   medicines, and perfumes. Using the Sites of Encounter in the Medieval World map,

1189   students study the Indian Ocean monsoon patterns and tables of medieval sailing

1190   seasons to determine the effects on ships, merchants, and sailors. Ships from many

1191   states visited Calicut, including Chinese junks and the huge fleets led by Admiral Zheng

1192   He. Between 1405 and 1433, the Ming emperor sent out enormous fleets of hundreds of

1193   ships on seven major voyages to trade and collect tribute in the Indian Ocean,

1194   advancing as far west as the Red Sea and East Africa. Although after 1433, the Ming

1195   emperors did not send out any more naval fleets, trade continued. In the "Analyzing

1196   Perspectives on Calicut and Trade" group activity, students read primary sources

1197   written by Arab travelers, Jewish merchants, Persian ambassadors, Chinese officers

1198   and explorers, and Portuguese explorers. Each group member chooses an equal share

1199   of the sources, which he or she reads aloud to the group and then guides a discussion,

1200   as everyone else fills out a source analysis chart. Students use the evidence to write an

1201   essay on the question: **What were the effects of the exchanges at Calicut?** The

1202   lesson has the writing prompt, instructions for evidence use, an effects organization

1203   chart, an evidence analysis chart, an essay frame, and a grading rubric. The teacher

1204   selects among these resources those that will support English Learners and struggling

1205   writers as appropriate.

1206   To conclude, the teacher returns to central question: **How did increasing**

1207   **interconnection and trade, competition between states (and their people), and**

1208   **technological innovations lead to voyages of exploration?** He or she asks students

1209 to identify examples of each of these causes from Majorca and Calicut. Comparison of

1210 the voyages of Zheng He with those of Columbus and/or Da Gama makes a good

1211 transition to the next unit.

1212

1213 **Global Convergence, 1450-1750**

1214 • What impact did human expansion in the voyages of exploration have on the

1215 environment, trade networks, and global interconnection?

1216 • Why did the Europeans use colonialism to interact with Native Americans and

1217 some Southeast Asians? What were the effects of colonialism on the colonized

1218 people?

1219 • What were the effects of exchanges at Tenochtitlán/Mexico City in the 16th

1220 through 18th centuries?

1221 • Was slavery always racial?

1222 • How did the gunpowder empires (Ming/Manchu China, Mughal India, Safavid

1223 Persia, Ottoman Empire, Russia, Spain, later France and England) extend their

1224 power over people and territories?

1225 This unit begins with the question: **What impact did human expansion in the**

1226 **voyages of exploration have on the environment, trade networks, and global**

1227 **interconnection?** In the last unit, students investigated the state of Afroeurasian trade

1228 and power before the voyages of exploration and the technological developments in

1229 ships and navigation that enabled the European voyages. They examined the Chinese

1230 voyages of exploration led by Zheng He and the initial Portuguese voyages around

1231 Africa to India and Calicut. Now they turn to the Spanish and Portuguese voyages

1232   across the Atlantic begun by Columbus. As a result of these voyages, new oceanic

1233   routes connected nearly every inhabited part of the world. The Early Modern Period

1234   witnessed greater global connection and exchange, as European conquests and

1235   encounters in the Americas linked both hemispheres in significant ways.

1236   People, plants, and animals were introduced to places where they had previously

1237   been unknown. This "Columbian Exchange" led to profound changes in economies,

1238   diets, social organization, and, in the Americas, to a massive devastation of Indian

1239   populations because of exposure to new disease microorganisms originating in

1240   Afroeurasia. The Columbian Exchange marks the important biological exchange of

1241   disease, flora, and fauna between both hemispheres. Students investigate the transfers

1242   of American crops such as maize, potatoes, and manioc to Afroeurasia, as well as

1243   addictive substances such as tobacco and chocolate. From Afroeurasia, the Americas

1244   acquired horses, cows, pigs, and sheep. Introduction of new staple crops helped

1245   increase the population in much of Afroeurasia, and the imported animals and plants

1246   transformed the landscapes of the Americas. The Colombian Exchange also occurred

1247   across the Pacific Ocean: American crops transplanted to China grew the Chinese

1248   economy, while the chili pepper sent to Southeast Asia affected food preparation, the

1249   economy, and culture. The diffusion of Afroeurasian diseases to the Americas had

1250   catastrophic demographic consequences. The mortality of as much as 90% of Native

1251   American population allowed European newcomers to conquer territories in the

1252   Americas. Migration by Europeans and forced migration of Africans to the Americas led

1253   to a radically different population mix and the emergence of new hybrid populations and

1254   cultures. Africans enslaved and forced to migrate outnumbered Europeans in the

1255 Americas until the nineteenth century. The loss of so many people caused severe

1256 economic and demographic disruption in tropical Africa. The effects of the Columbian

1257 Exchange were profound environmental change and huge human population shifts.

1258   European voyages to the Americas and the Indian Ocean transformed world trade

1259 networks. The Spanish extracted precious metals, gold and especially silver, and the

1260 Portuguese, Dutch, French, and English extracted raw materials, such as lumber and

1261 furs, from their American colonies and shipped them to Afroeurasia. Europeans set up

1262 plantations to grow cash crops that were exported to Afroeurasia. The result was a

1263 massive influx of wealth into Europe. However, Asia remained the world's most

1264 productive center of agriculture and manufacturing until near the end of this era.

1265 Chinese products were so highly desired in the European market that a substantial

1266 portion of the silver taken from the New World ended up in China as payment for

1267 Chinese products exported to Europe. European states and merchants also took over

1268 the shipping of products around the world's oceans and seas, gradually replacing the

1269 merchant fleets of other regions. These European states frequently battled with each

1270 other to dominate shipping routes, trade cities, and lands with desirable resources. The

1271 Portuguese battled Indian, Arab, and Southeast Asian shippers in the Indian Ocean, but

1272 the Portuguese were soon themselves attacked and replaced by the Dutch, who took

1273 over the spice islands of Southeast Asia. French and English fleets and pirates battled

1274 Spanish fleets in the Atlantic and Pacific. Ocean trade expanded and became more

1275 militarized as the Europeans took over shipping. Students analyze maps to see how the

1276 more important voyages of exploration led to the development of global trading patterns

1277 and the location of European colonies by 1750.

1278   Next students investigate the question: **Why did the Europeans use colonialism**

1279 **to interact with Native Americans and some Southeast Asians? What were the**

1280 **effects of colonialism on the colonized people?** It's important for students to

1281 recognize that the Europeans did not take over China, India, Africa, and most of Asia

1282 until the nineteenth century. For this entire period, therefore, the major Afroeurasian

1283 centers – China, India, and the Islamic World – were too strong for Europeans to

1284 conquer. In lands where states were not as strong, Europeans established colonies.

1285 European armies used gunpowder weapons to defeat local resistance. Europeans

1286 became the government rulers and officials and changed the laws. They also took

1287 desirable land away from the native owners and gave it to Europeans. Often the

1288 Europeans used the land to grow tropical commercial crops for sale in Afroeurasia.

1289 Sometimes the European government and army forced the native people to work for the

1290 Europeans as well. Finally, European Christian missionaries spread through the

1291 colonies trying to convert local people to Christianity. Some states, such as Spain and

1292 Portugal, supported these missionaries and helped to force local people to change their

1293 religion; other states, such as the Netherlands, did not pay much attention to missionary

1294 activities. The teacher uses a guided discussion format to address the question: **Why**

1295 **did the Europeans use colonialism to interact with Native Americans and some**

1296 **Southeast Asians?** Students brainstorm possible motives of Europeans and weigh the

1297 relative importance of power, wealth, competition with other European states, and

1298 religion, using a discussion guide with sentence starters modeling academic language.

1299 As a group, students rank the possible motives and explain their reasons, and each

1300 student individually writes a one-sentence interpretation (argument or claim) answering

1301 the question. The teacher emphasizes that although many states had conquered sites

1302 of encounter in the past, colonialism was a new form of interaction between cultures

1303 that was unequal and exploitative.

1304   In addition to conquering areas where there were divisions among many states,

1305 such as Sumatra, Java, Malaysia, and the Philippines, or where there were no states,

1306 such as the Caribbean islands, Spanish conquerors took over both the Aztec and Inca

1307 empires in the early sixteenth century. Students assess explanations that historians

1308 have given for their defeat at the hands of small numbers of Europeans. Two key

1309 factors aided European military efforts. The first was the introduction of infectious

1310 diseases, such as smallpox and measles, which were endemic in Africa and Eurasia,

1311 but against which American Indian populations lacked even partial immunities. These

1312 diseases began to ravage societies in both North and South America shortly after the

1313 Spanish invasions got underway. The second factor was Spanish success at allying

1314 with local groups, notably the Tlaxcalans, who wished to free themselves from Aztec

1315 rule. In the California EEI unit "Broken Jade and Tarnished Gold," students learn that

1316 the Spanish needed the natural resources of the region, with a goal of sustaining their

1317 own economic and political systems in the "Old World." They explore many human

1318 social factors including greed, religious fervor, and disease that left the Spanish in

1319 control of vast lands in Central and South America, eventually propelling the empire to

1320 expand into the lands to the north, including California.

Grade Seven Classroom Example: The Spanish Conquest of Mexico
To assess the impact of the Spanish conquest, Mr. Brown's students return to the question: **What were effects of exchanges at Tenochtitlán/Mexico City in the 16th**

through 18th centuries? The students begin by analyzing images of the conquest and interactions between Spanish and Aztecs/Mexica, which can be found in the image exercises in the "Conquest of Mexico" materials at the American Historical Association's *Teaching and Learning in a Digital Age* website.

After Mr. Brown explains how to analyze perspective or point of view, student pairs source the images and identify evidence of exchanges, effects of exchanges, and perspective. As they share their evidence, Mr. Brown guides and refines their understanding of perspective or point of view. Next they engage in a close reading of excerpts from accounts of the conquest and its early impact from the Letters of Cortés, the *True History* of Díaz del Castillo, *Broken Spears*, the *Florentine Codex*, and the *Short Account of the Destruction of the Indies* by De Las Casas. (Excerpts in English and Spanish from all of these works are readily available on the web, except for *Broken Spears*, collection of Aztec writings about the conquest that was originally written in Nahautl and recently edited and translated into English.) Sometimes Mr. Brown has all students read every document; other times he divides the documents between student groups. (The most effective division would have students read one Spanish account and one Aztec account that addressed the same event or topic.)

Each student reads the document individually first, and then discusses the question: **What is this reading about?** with a partner. In the second reading, students fill out a sentence deconstruction chart that breaks down the most crucial sentence or sentences of the text, complete a worksheet that helps them identify unfamiliar vocabulary in context, and then answer text-dependent questions. For the third reading, the students mark up and annotate the text, using cognitive markers (for exchanges, effects of

exchanges, loaded words, evidence of perspective or point of view, questions).

After reading all the documents, students meet in groups, identify the exchanges and effects of exchanges and cite evidence for each on an effects analysis graphic organizer. As Mr. Brown displays the graphic organizer of several groups on the elmo, he or she helps students group together common exchanges, state their points in academic language, and understand any unclear points. Students investigate examples of the hybrid nature of Colonial Latin America and assess the contributions of native peoples to the cultural, economic, and social practices of the region by 1750. (Two concrete examples of this are the building of the Mexico City cathedral on the location of the central pyramid, as well as other changes to the spatial geography of Mexico City, and the Virgin of Guadalupe. Seventeenth-century Dutch, English, and French conquest and colonization in the Caribbean and North America are introduced and can be compared with developments in Latin America.)

CA HSS Standards: 7.7.3, 7.11.2

CA HSS Analysis Skills (6–8): Chronological and Spatial Thinking 3, Research, Evidence, and Point of View 5

CA CCSS for ELA/Literacy: RH.6–8.1, 2, SL.7.1, 4, L4a

CA ELD Standards: ELD.PI.7.1, 6a, 6b, 12a; ELD.P.II.7.12a

1321

1322   Next students investigate the transport of African slaves to the Americas and the

1323   creation of racialized slavery with the question: **Was slavery always racial?** The

1324   teacher refers back to examples of slavery in the ancient and medieval world, such as

1325   Rome, where slaves belonged to all ethnic groups and were usually captives in war. In

the medieval Mediterranean, Christians and Muslims enslaved captives who did not belong to their own religions. However, slavery was not necessarily for life, and the children of slaves were not always slaves themselves. In the Americas and the trade circuit scholars call the Atlantic World, European slave-traders imported kidnapped Africans to work on plantations and mines in response to shortages of Indian labor in the Americas. Since relatively few Europeans wished to migrate to the Americas to perform grueling labor in tropical climates, European planters and mine operators turned to western Africa to acquire large numbers of enslaved men and women and thereby have the labor for large-scale capitalist enterprises in the Americas. In the Americas, slavery became racialized and Europeans began to cultivate the idea that Africans were lesser people who were supposed to be enslaved. Students analyze visuals of the Middle Passage and maps of the Atlantic World trade routes and the numbers of slaves who were transported to the Caribbean and Brazil, which vastly outnumbered those who were transported to the Thirteen Colonies. Attention to these points will prepare students for studying colonial economies and slavery in Grade 8. Africans took part in the world economy in ways that profited rulers and traders but that caused misery for millions. The forced removal of millions of people also had severe economic and demographic consequences in tropical Africa.

The final question of this unit is: **How did the gunpowder empires (Ming/Manchu China, Mughal India, Safavid Persia, Ottoman Empire, Russia, Spain, later France and England) extend their power over people and territories?** Wide-scale use of gunpowder technology – cannon and firearms – transformed warfare and armies. Since these weapons were so expensive, only states could afford them. Gunpowder

1349 technology revolutionized warfare and enabled the power of the central state or empire

1350 to expand greatly. With firearms, state armies could dominate internal rivals and

1351 decimate larger armies that had no firearms. As a result, some states built large

1352 gunpowder empires using the power of the new technology. These gunpowder empires,

1353 which included Spain, Russia, Ming China, the Mughal Empire in India, the Safavids in

1354 Persia, and the Ottoman Empire, were able to dominate weaker polities and expand

1355 their territories. In England, France, Japan under the Tokugawa Shogunate, and many

1356 other smaller states, rulers used the power of their armies to deprive feudal lords of their

1357 local power and centralize authority in their own hands. As a result, states became more

1358 centralized and governments grew stronger. Gunpowder empires and states used their

1359 armies to attack other states as well. For example, in the sixteenth century, Ottoman

1360 armies attacked the Austrian Empire, Hungary, and Poland. French and English armies

1361 and navies fought wars against the Spanish and Austrian Habsburg empires.

1362

1363 **The Impact of Ideas, 1500-1750**

1364 • How did the Reformation divide the Christian Church, millions of people, and

1365 European states?

1366 • How did world religions change and spread during the early modern period?

1367 • What were the effects of the Renaissance and the Scientific Revolution?

1368 • How were the social contract and other political ideas of the Enlightenment

1369 revolutionary?

1370 This unit investigates religious, cultural, and intellectual changes in the period from

1371 1500 to 1750. Students see the impact of new information flowing into Europe from the

1372 "discoveries" in the Americas as a more critical factor in reshaping European thought

1373 than the cultural movement of the Renaissance. While the Reformation was a critically

1374 important development in Christianity, other world religions continued to change and

1375 spread in this period as well. To reflect this new historiography, this unit focuses on two

1376 strands, religion and cultural and intellectual developments, both in the world context.

1377 Rewriting of this unit also addresses the problem of teaching abstract concepts to

1378 seventh-graders in May and June. It streamlines the content to focus on the most

1379 important developments and recommends activities that will engage students as well as

1380 challenge them.

1381 　　To introduce the Reformation, the teacher reminds students that there was only one

1382 Church in Western Europe, headed by the Pope in Rome, but that there were other

1383 Christian churches elsewhere, such as the Orthodox churches. In the 1500s, Roman

1384 Christianity split into multiple denominations. Students will focus on the question: **How**

1385 **did the Reformation divide the Christian Church, millions of people, and**

1386 **European states?** By the early sixteenth century, criticism of the clerical and

1387 institutional practices of the Catholic Church (e.g., the selling of indulgences and

1388 corruption by the clergy) was extensive. Martin Luther not only criticized these practices,

1389 but also fundamental doctrines such as the validity of five of the seven sacraments and

1390 the need for clergy and good works to achieve salvation. He created a new theology

1391 that Christian religious practice be strictly guided by knowledge from within the Bible

1392 alone and that salvation was justified by 'faith alone.' Students can analyze Martin

1393 Luther's account of his tower experience, using the excerpt, sentence deconstruction

1394 chart, and analysis chart on the Blueprint for History blogpost "Martin Luther Primary

1395 Source and CCSS Activity." A generation later, John Calvin argued for predestination,

1396 whereby those elected by God were certain of salvation. The distinctions between

1397 Lutheranism and Calvinism were significant and led to many separate denominations

1398 within Protestantism. Students examine a diagram showing how modern Christian

1399 churches descended from these original splits in Protestantism. The Catholic

1400 Reformation in response to Protestantism transformed the Roman Church as well,

1401 especially in its practices. All churches stressed education, understanding of doctrine,

1402 and social discipline for lay people.

1403   The Reformation had dramatic effects on European people. All of the new

1404 denominations, Catholic and Protestant, were intolerant of each other and would not

1405 allow believers from another denomination to coexist with their believers. Mobs of

1406 ordinary people sometimes fought over religious differences. The rulers of states chose

1407 one denomination and required all the people living in the state to belong to that

1408 denomination. For example, if Calvinists found themselves living in a Lutheran state,

1409 they had either to hide their belief or move to another country. The threat of

1410 Protestantism added more fuel to the already growing religious persecution in Spain,

1411 which had expelled the Jews in 1492. Spain expelled all Muslims between 1500 and

1412 1614 and persecuted converts and dissenters in the Spanish Inquisition. Spanish

1413 identity became associated with Roman Catholic belief and a strong sense of the

1414 Spanish mission to protect and spread it, which showed also in the strenuous and

1415 successful efforts of the Spanish to convert the local people in their Latin American

1416 colonies and the Philippines. Protestant states were also intolerant and executed

1417 Catholics and members of other Protestant denominations. In addition, state authorities

1418 executed 50,000 people, ¾ of them women, as witches who had sworn loyalty to the

1419 devil.

1420   Whereas the Catholic Church insisted that priests and nuns remain celibate

1421 (unmarried), the new Protestant churches permitted their clergy to marry. In a few

1422 radical Protestant sects, women sometimes became leaders in church organization and

1423 propagation. However, male clergy, both Catholic and Protestant, generally agreed that

1424 even though men and women are equal in the sight of God women should bow to the

1425 will of their fathers and husbands in religious and intellectual matters.

1426   Religious differences shaped European divisions for the rest of the early modern

1427 era. Most of northwestern Europe, such as England, the Netherlands, the northern

1428 German lands, and Scandinavia, became Protestant, while most of southwestern

1429 Europe, such as France, Spain, the southern German lands, and Italy, remained loyal to

1430 Rome. Religious differences led to wars between Spain and England, the revolt of the

1431 Netherlands, the Huguenot civil wars in France, and the Thirty Years War in Germany,

1432 which ended in 1648. By that time, after 150 years of religious warfare, many

1433 Europeans were calling for religious toleration to bring an end to religious violence.

1434   Students now turn to the question: **How did world religions change and spread**

1435 **during the early modern period?** The expansion of global communications facilitated

1436 the further expansion of major world religions, notably Christianity in the Americas and

1437 Southeast Asia, Islam around the Indian Ocean rim, and Theravada Buddhism from Sri

1438 Lanka to Southeast Asia. The Christian reformation played a significant role in

1439 motivating colonization of the Americas. European missionaries, especially Catholic

1440 missionary orders, spread reformed Christianity in Africa and Asia during the early

1441 modern period.

1442   A new world religion, Sikhism, was founded in 1469 in ~~South Asia~~India. Sikhism was

1443 founded by Guru Nanak, a social reformer who ~~challenged the authority of the Brahmins~~

1444 ~~and the Hindu caste order~~ stressed the personal worship of God and the equality of all

1445 people and who challenged the power of the Mughal empire**.** Students learn about the

1446 Sikh Scripture (Guru Granth Sahib), articles of faith, the turban, and Sikh history. Guru

1447 Nanak taught that all human beings are equal and can realize the divine within them

1448 without any human intermediaries or priests. Sikhs believe that each individual can

1449 realize the divine on his or her own through devotion to God, truthful living, and service

1450 to humanity. The three basic principles of Sikhism are honest living, sharing with the

1451 needy, and praying to one God. With the addition of Sikhism, four were ~~now three~~ major

1452 religions originated in India. While relations between people of different religions were

1453 often peaceful, some Mughul rulers, who were Muslims, persecuted Sikhs. Other

1454 Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu

1455 and Islamic beliefs as well as architectural and artistic forms.

1456   Religious enthusiasm and challenge to orthodoxy in the early modern period was not

1457 unique to Europe. In China the philosopher Wang Yangming (1472-1529) initiated a

1458 reform of neo-Confucian teaching and practice, which he found dogmatic and snobbish.

1459 He argued that ordinary women and men have the capacity to lead honest lives and

1460 know good from evil without learning Confucian texts and performing ceremonies. In

1461 Iran, the Safavid Dynasty gave support to the Shi'a branch of Islam, thereby challenging

1462 Sunni authority. For another example of adoption and adaptation, students can analyze

1463 art and texts from Java to see how the journey of nine Sufi saints led to a synthesis of

Commented [RD6]: Mughal rulers who persecuted Sikhs did not spare Hindus and Jains either. But this issue of persecution is a tough one historically, and the word itself may suggest to teachers crucifixions and violent pogroms rather than legal and cultural forms of discrimination, which were the more common form that political oppression took. I wish you would reconsider this sentence and maybe eliminate though leaving in something about Akbar. The later emperor Aurangzeb was a pretty nasty persecutor of non-Muslims, but he should not stand in for all the other rulers besides Akbar.

1464   local animism, Hinduism and Islam. On a global scale, religious change in the early

1465   modern period tended to promote more personal forms of practice at the expense of the

1466   power of entrenched religious institutions and clerics. Religions continued to spread as

1467   people sought ways to understand the changes happening around them.

1468   The teacher makes the transition to the question: **What were the effects of the**

1469   **Renaissance and the Scientific Revolution?** by telling students that they will be

1470   studying the development and spread of other sets of ideas besides religious ones. The

1471   Renaissance was a cultural and intellectual movement that began in the Italian city-

1472   states in the mid-fourteenth century and spread across Europe by the sixteenth century.

1473   The Italian Peninsula witnessed significant urbanization and the formation of prosperous

1474   independent city-states such as Venice, Genoa, Florence and Milan. With wealth

1475   generated from trade and industry, and inspired by commercial and political rivalry with

1476   one another, these city-states experienced a remarkable burst of creativity that

1477   produced the artistic and literary advances of the Renaissance. Through extensive

1478   contact with Byzantine and Islamic scholars, a considerable body of Greco-Roman

1479   knowledge was rediscovered. This revival of classical learning was named humanism.

1480   Humanists studied history, moral philosophy, poetry, rhetoric, and grammar, subjects

1481   they thought should be the key elements of an enlightened education. Humanism

1482   facilitated considerable achievements in literature, such as the works of Dante Alighieri,

1483   Machiavelli, and William Shakespeare, and the arts, such the painting and sculpture of

1484   Leonardo da Vinci and Michelangelo di Buonarroti Simoni. Students investigate the

1485   Renaissance artistic techniques, such as perspective and realistic portraits, and

1486   architectural masterpieces, such as the Sistine Chapel. After 1455, the printing press,

1487 using moveable metal type, and the availability of manufactured paper disseminated

1488 humanism and Italian Renaissance learning to other parts of Europe and beyond. In

1489 Northern Europe, humanist interest in the origin and development of languages inspired

1490 the creation of new and more exacting Greek and Latin versions of the New Testament

1491 as well as vernacular translations of the Bible. This emphasis on exact reading of the

1492 Christian scriptures was an important influence upon early Protestant thinkers.

1493   Humanism played a continuing role in advancing science, mathematics, and

1494 engineering techniques, as well as the understanding of human anatomy and

1495 astronomy. Discoveries led to a Scientific Revolution in early modern Europe. The long-

1496 term origins of the Scientific Revolution were rooted in the historical connections with

1497 Greco-Roman rationalism; Jewish, Christian, and Muslim science; and Renaissance

1498 humanism. European exploration and colonization in this period also stimulated a desire

1499 for intellectual understanding of the human and natural world. New information, new

1500 plants, and new animals from the Americas, which were not mentioned in the Bible nor

1501 by Aristotle and other ancient Greek authorities, led many to challenge traditional

1502 Christian and classical ideas about the universe. Scientists replaced reliance on

1503 classical authorities with the methodologies of the Scientific Revolution: empiricism,

1504 scientific observation, mathematical proof, and experimental science. They created

1505 what is today known as the scientific method. A number of significant inventions and

1506 instruments in over the 16th and 17th centuries—the telescope, microscope,

1507 thermometer, and barometer— furthered scientific knowledge and understanding. There

1508 were significant scientific theories in astronomy and physics, including those associated

1509 with Nicolaus Copernicus, Johannes Kepler, Sir Isaac Newton, and Galileo Galilei (a

1510 physicist and astronomer who was charged with heresy by the Catholic Church for his

1511 public support of Copernicus' theory that the earth revolved around the sun; he spent

1512 his final days under house arrest).

1513   By the eighteenth century, scientific thinking and rational thought in Europe were

1514 reconciled with religious ideas and practice, as scientists justified their studies as

1515 identifying the patterns of the natural world to discover the plan of the divine. Many

1516 people accepted the concept that the universe operates according to natural laws,

1517 which human reason can discover and explain. The development of a culture of

1518 scientific inquiry in Europe was associated with its autonomous universities in some

1519 countries. In these institutions scholars received some legal protection and were

1520 relatively free to study and argue what they pleased. Gradually, European scientific

1521 knowledge began to inform military, agricultural, and metallurgical technologies. By the

1522 early eighteenth century, this culture of scientific inquiry was diffused beyond Europe

1523 through the establishment of universities in Mexico, Peru, and North America. The

1524 teacher sets up a gallery walk of major inventions and discoveries of the Scientific

1525 Revolution and gives students a source analysis chart that includes the questions: **What**

1526 **were the effects of the Scientific Revolution? What modern ideas or technologies**

1527 **came from this invention or discovery?** When students have completed gallery walk,

1528 the teacher leads a discussion of the effects of the Scientific Revolution, and lists effects

1529 on the board as students identify them.

1530 Newton's recognition that nature was understandable, predictable, and bound by natural

1531 laws proved an important inspiration to Locke and other early thinkers associated with

1532 the Enlightenment who argued that such laws and understandings were applicable to

1533 the human and moral world as well. The Enlightenment emerged from the Scientific

1534 Revolution, and the political and social conditions of the 18th century. The students

1535 focus on the question: **Why were the social contract and other ideas of the**

1536 **Enlightenment revolutionary?** Beginning in the late seventeenth century,

1537 philosophers began to employ the use of reason and scientific methods to scrutinize

1538 previously accepted political and social doctrines. Enlightenment thinkers, such as John

1539 Locke, Jean-Jacques Rousseau, Charles-Louis Montesquieu, and Thomas Jefferson,

1540 proposed religious toleration, equal rights of all before the law, and the Social Contract.

1541 The teacher focuses on the social contract, as it provides the necessary bridge to Grade

1542 8. After explaining its three fundamental concepts, the teacher assigns a choice project:

1543 students can either write a story, draw a visual, or act out the three ideas of the social

1544 contract. Students work alone on stories or visuals, but form small groups for the acting

1545 option. The students can also engage in a service learning project that emphasizes the

1546 importance of the responsibility of citizens in a democracy. If the people are the basis of

1547 the state, then they must act to protect the state and other citizens, participate in state

1548 institutions, such as jury duty and voting, and help insure rights for all.